

B'NAI B'RITH *National Jewish Monthly*

VOL. 49

JULY, 1935

No. 10



JANE ADDAMS

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(See The Woman's Review)

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The National Jewish Monthly

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EDITORIAL COMMENT

Life of Jews in Biro-Bidjan

AMID the encircling gloom good news comes from Biro-Bidjan which a year ago was made an autonomous Jewish region by the Soviet Government.

Biro-Bidjan flourishes by the strength and the zeal of young Jews who have gone there to endure the hardships of pioneers in order to make a good and free life for their children. The Biro-Bidjan adventure is comparable to the emigration of devastated western farmers of our own country to the fertile region of Alaska.

Life marches toward good goals in Biro-Bidjan, what with the area under cultivation having increased twenty per cent in a year, what with numerous houses being built. By the hands of Jews civilization is springing out of the wilderness.

Cultural progress moves apace with economic development. Ninety schools function for the 10,000 Jewish children of Biro-Bidjan. After all, the dream of happiness that these Jews dream is all for their children; themselves they have dedicated to hardship and toil.

Ten hospitals, a radio station, a State theater, a cinema provide the social elements of civilization. Indeed, so important are education and recreation in Biro-Bidjan that the government has increased by six million rubles the budget for these purposes.

In time the world shall see in Biro-Bidjan something approximating an ideal community; for to Biro-Bidjan only the most competent among Jews are admitted. To be allowed to go to Biro-Bidjan is esteemed as a privilege that is only for the skilled workman, the agronomist, the industrial engineer, the competent teacher.

Many apply to go there but not all are accepted. Out of 719 qualified technicians, agronomists and workers who applied last month less than half were taken.

So it may come to pass that we shall see in Biro-Bidjan a Jewish aristocracy based on manual skill and learning.

Brave Men Who Ask to be Jews

WE read it with amazement: 1500 peasants at Polesia, Poland have asked Warsaw to send to them three qualified Jews to make Jews of their children!

"We want to be Jews," said they. "We feel like Jews. We do not eat *treif*. We observe all the Jewish laws."

It might be said to them: "You are brave people, wanting to be Jews in such a time of the world as this. Do you know what pain is for Jews? Have you heard that Jews are often set aside, that for being Jews they have been killed, that for being Jews they have suffered even 2000 years? Consider all this before you become Jews."

Now if they are wise men they will answer:

"Do not all men suffer pain? Little pains: The pain of their vanity, the pain of their small defeats, the pain of loss, the pain of fruitless toil. These pains all men suffer and at the end of their days they ask, What for? What for? For what have we suffered all this?"

"These pains Jews suffer alike with all other men but they have their special pain as well: The pain that is inflicted on them for being Jewish. They suffer for being faithful, for that they have followed their Law, for that they have been true to themselves. Is not this a pain worth suffering? At least, a Jew knows for what he suffers and may even feel joy in his suffering. His is the better pain.

"Therefore, do we desire to become Jews; in order that in a world full of pain that is not to be understood, we may have one pain that can be endured because it is nobly suffered."

* * *

A New Worry for Polish Jews

AS if the Polish were not troubled enough already, Pilsudski dies. The Polish-Jewish tributes to Pilsudski's memory which still continue, the naming of new-born Jewish children after him, are no mere gestures.

Though Jews in Poland have suffered enough these

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past 17 years, though, in fact, they are all but devastated, their unhappy condition is not due essentially to discriminations. They, small tradesmen in the main, have suffered from a changing Polish economy.

But what now? The new rulers of Poland do not have the grip on popular affection that Pilsudski enjoyed. They are not known to be avowed anti-Semites but Jews in Poland ask: "Are they powerful enough to hold anti-Semitism in leash?"

There is an anti-Semitic party in Poland which, according to reports, the Government party has begun to absorb. Will the government take also the anti-Semitic poison which this group brings? This is what troubles Polish Jews.

In the meantime, many a new-born Jewish boy becomes Josef in memory of Pilsudski. The briss of the first of these Josefs born in the city of Rovno, the son of a poor tailor, was a communal event. The Jewish leaders of Rovno were guests at the ceremony; the Jewish community paid the expenses.

* * *

On the World Congress of Zionists

THE World Congress of Zionists meets in Lucerne, August 20, under conditions quite different from former times in Zionism.

Against the purpose to develop Palestine there is no opposition left. Of old the idea of building up Palestine left many Jews cold if not hostile.

Of course, there are still those to whom the idea of a national Jewish homeland is repugnant; but the acceptance of Palestine as a place in which to help Jews make a good life is universal.

The European events found Palestine among the few lands whose doors were still open to the persecuted; it was one of the few frontiers still offering promise to zealous pioneers.

So the old-fashioned anti-Zionist has become merely a non-Zionist. He looks with no hostility at the Palestinian enterprise; he wishes it well if it will make a good home for the homeless; he gives his money to it even. But he still frowns on political Zionism which, however, seems to be no burning cause.

The hot fires of controversy between Zionists and their opponents have cooled off. The controversies of Zionism are now within the family and have to do with social and economic policies in Palestine. There are a right wing and a left wing and parties in between.

There are Jews who fancy that disunion is indigenous to Jewry. . . . "There! Jews are always divided. Even on the way to Jerusalem they go divided." But we do not know of any other large group that is not divided into parties; and we are not so sure that perfect unity is always desirable.

Where there is no controversy there is the tyranny of dictatorships or the indifference of the dying.

* * *

Ten Years of the Hebrew University

IT was ten years ago that the Hebrew University in Jerusalem was born. There were scoffers: "A Hebrew University, indeed! What for?"

There were rapt dreamers: "We are building here a new temple from which shall go forth blessings for all mankind." They were looking far into the future. Perhaps in fifty years they would see the fulfillment of their grandiose dream.

But in the brief span of ten years the dreamers have

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seen a gorgeous fulfillment; the former scoffers join in the applause for a university that seems, indeed, a modern version of the lost temple.

The priests are professors serving mankind, searching for new ways to health, digging in the earth to learn what it contains of the history of man, questioning nature about its animals and plants, increasing the store of human knowledge in many fields. To one of its professors was awarded the 1933 Pasteur Prize for scientific achievements.

This is no mere educational pump-house to inject old knowledge into submissive heads. It concerns itself with the greater fund of knowledge still hidden from the eyes of men. Its professors are not content to teach only; they also search.

The visions of the dreamers were eclipsed in the recent years when the Hebrew University became the shelter for scholarship driven from the halls of learning in Germany. To it came exiled German professors to continue as Jews their devotions to science that they had given so fully as Germans.

The quick, amazing development of the Hebrew University is like the fine flowering of Jewish life wherever it has been allowed to thrive. Wherever Jewish life has been free it has given a lovely contribution.

* * *

Gen. Rappaport and Gen. Zeitlin

WE are rather intrigued by a report from Moscow that the Jewish military commanders, General S. Rappaport and General V. Zeitlin have been awarded the Order of Lenin, highest honor in Soviet Russia.

Not that we gloat on account of the military glory of Jews. We think Jewishly in terms of plowshares and pruning hooks; but our fancy likes to toy with certain possibilities inherent in the fact of two distinguished Jewish generals in the Russian army.

Let us consider Russia and Germany at war and who command the two most active divisions of the Russians? None other than General Rappaport and General Zeitlin.

The crushing feet of Rappaport and Zeitlin have come to pound at the doors of Germany.

The aryan chief of staff stands breathless at the Fuehrer's desk: "Excellenz! Rappaport is at the gates of the Reich! Zeitlin marches with him!"

The Fuehrer sits stunned, speechless. This is a flouting of all his policies on Jews: To set them aside; to have nothing to do with them; to ignore them; to dismiss their existence.

Indeed, in his own army there was not even one Jew, for he had so decreed.

And now here are two Jews at the gates of Germany making ready to fight with him, to take up an enterprise which (as he had always said) certainly was not for Jews. Rappaport and Zeitlin had come to deal with him!

Certainly, the Fuehrer could not lightly compromise with all his principles. He, an Aryan, to take up a fight with Rappaport and Zeitlin . . . Jews! . . . He had kept Jews out of his army as people unworthy of the glories of warfare; and now two other Jews had come with armies to the gates of Germany.

"Excellenz! There is no time to lose. Rappaport and Zeitlin march!"

The Fuehrer summons the Minister of Enlightenment. . . . "Goebbels, what shall we do about Rappaport and Zeitlin?"

* * *

They May Not Die for Germany

SO now Hitler definitely has decided: Jews shall not be allowed to die for Germany in warfare. The glory of being soldiers of the Reich is not for them.

But it seems to us, the German Jews already have made the supreme sacrifice for Germany. They have laid down the present and the future for the comic vanity of the Nazi concept: That "Aryans" are a superior breed and to make sure of that, no other group that may challenge their superiority shall be allowed to flourish.

For this every German Jew who has become a wanderer in the world has laid down the good life he had. We quote cases from the report of the Society of Friends (Quakers) which has concerned itself with the plight of German-Jewish refugees:

"A Jew, an author, described in publishers circular as 'Berlin's youngest literary genius', is literally starving."

"A lawyer, very well known in Germany. He has been working as a butler, his wife a femme de menage. They managed to keep themselves till he broke his arm, which made work impossible. He applied for help and quite broke down at having to ask for it."

"A Jew, well-known writer of Yiddish plays. Wife non-Jewish from Upper Silesia. Are living on dry bread and tea."

The hundreds of thousands of Jews still in Germany suffer living death in a tomb whose walls slowly close on them. Livelihood already has fallen from the hands of doctors, lawyers and laborers, and if Jews are merchants their businesses smother under the pressure of boycott. If they are still children their lives are warped by the contempt of classmates and teachers.

Jews of Germany may well laugh at the edict which prohibits them from dying on battlefields "We have already died for Germany. A whole people has died."

* * *

The Advantage of Being Immortal

THE Jew has a certain advantage that comes from being "immortal". He suffers today. . . . The enemy drives him out of his profession. He throws a stone through his

shop window. He prohibits him even from dying in warfare.

But the immortal Jew knows that in 500 years everything may be all right again for him. He will keep on living and in 500 years today's pain will be forgotten and the Jew will be comfortable again and laugh inwardly.

What pain he felt in 1492! That was in the time in Spain where for a long time he had been permitted to make a good life. Then, suddenly, the happy years came to an end. The Jew must leave Spain or get burned.

He picked up and went and the way to the sea was stained with the blood of his feet. And whatever he had gathered of property was taken from him and his synagogues became churches.

But he lived and saw the power that had oppressed him dwindle to a shadow of glory; and, indeed, he lived to feel new pains but to be comforted also by occasional pleasures. If in one century he wore the yellow badge, in the next he sat at the head of the table in a full-dress suit.

One day last month there came to him a certain special satisfaction, after all the centuries of living since the events in Spain. In the city of Cordova, Spain, there was a celebration. The troops marched, the bands played. What fiesta was this? They were renaming one of the Cordovan streets, calling it Calle Maimonides, after the great Jew of that name whose 800th birthday occurs this year.

And this took place not 500 years after the expulsion from Spain, but only 443 years!

So this immortal Jew may laugh, seeing how everything turns out at last. In the year 2378 he may come upon a great celebration in the streets of Berlin. He inquires . . . "What is this? This strewing of flowers? This marching?"

Oh, they are naming a street for Albert Einstein. It was formerly Hitler strasse. This may happen even long before the year 2378.

* * *

About a Living Jewish Prophet

SALMON LEVINSON of Chicago takes up again his prophetic role for peace. He was the author of the plan to outlaw war but the treaty bears another's name. To another went the Nobel prize for that achievement of statesmanship.

Salmon Levinson has projected another plan for peace. He has proposed to the national government that the war debts be settled at sixty cents on the dollar to be paid in twelve annual installments due every June 15. No interest will be charged if payments are made on time; for delinquency five percent will be charged, this interest to run from the date of delinquency.

In the background of this debt-collection lies Mr. Levinson's scheme for peace. The debt settlement shall be contingent on a drastic disarmament in two parts:

1. A complete holiday in all types of armament construction for five years.

2. Progressive, equitable and proportional reduction of armaments during the five-year holiday so that at the end of the holiday period the total reduction would be substantially fifty percent of the present levels.

We guess that a lesser man would have sulked in disappointment after the glory for his previous enterprise had gone to others.

Hitlerism Without Hitler

By JACOB R. MARCUS



All the pictures illustrating this article are taken from "World Anti-Semitism in Word and Picture," the vicious volume which Dr. Marcus discusses here. The picture at the extreme left illustrates (supposedly) the menace faced by wholesome, blond Aryan ladies who associate with Jews. The other picture is that of Julius Streicher, arch anti-Semite of Nazi Germany and editor of the malodorous "Sturmer," which is so violent in its attacks on Jews that it has embarrassed even Germany at times.



HERE is a great deal of anti-Semitic literature pouring out of Germany today. Some of it is rather rabid. Julius Streicher of Nuremberg publishes a newspaper called *The Stormer* (*Der Stürmer*) so vicious that the Nazi authorities themselves have frowned on its sale abroad. In March, 1935, the *Westdeutscher Beobachter* of Cologne, the organ of Ley, the head of the German Labor Front, published a 32-page special issue called "The Jew in the state, in economics, and in culture," illustrated with a series of repulsive caricatures and characterized by a bitter, unreasoning anti-Semitism.

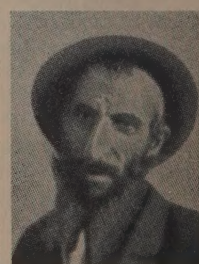
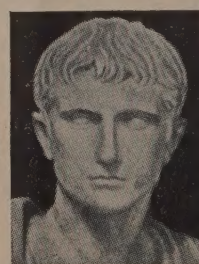
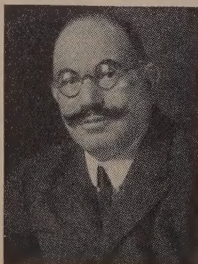
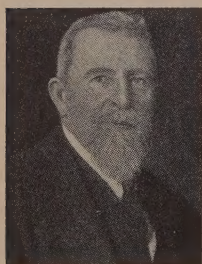
Even the advertisements were not spared. "If you want to be a German, don't associate with Jews" runs a squib inserted right under an ad-

vertisement for "sanitary installations." "The Jews are our misfortune" is just around the corner from Greta Garbo in *Der bunte Schleier* ("The Painted Veil"). Strange to say, there is also an advertisement of a certain B. Goldberg who is a wholesale bicycle dealer. But do not be led to an erroneous conclusion. If Rosenberg can be the name of the philosopher of Nazi anti-Semitism, why can not Goldberg be the name of a good Aryan? Who dares question the nordicity of Walhalla Kohn?

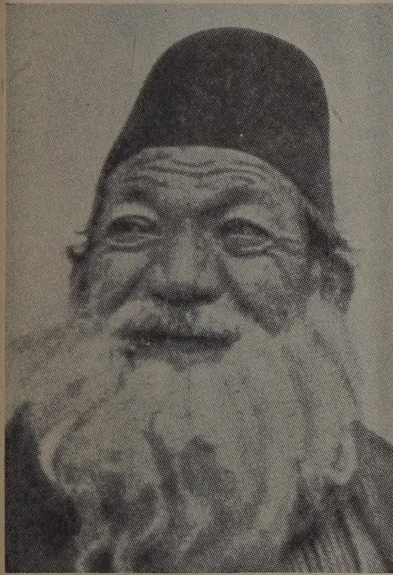
The outstanding characteristic of modern German anti-Semitic literature is its propagandistic use of illustrations. The older pre-War literature depended on invective; the new

material depends on pictures to incite the readers.

The latest example of this sort of thing is *World Anti-Semitism in Word and Picture* (*Anti-Semitismus der Welt in Wort und Bild*), a state-of-the-art tome of over 300 quarto pages, to be purchased for the modest sum of about \$15.00. This work, the product of the imagination of four undistinguished men, purports to be a history of the Jew throughout the ages from the point of view of the anti-Semite. It is in some respects a remarkable book. It takes a fantasy that is almost akin to genius to per-



Some devastating contrasts: Left, two high school principals; the one at the left, with his benign, intelligent face, is, of course, a German; the other, with the crafty, sinister face, is, of course, a Jew. Center, the handsome chap with the leonine head is naturally a German film star; the sly, evil-grinning little fellow is the Jewish manager. Right, the "Nordic-Aryan" and the "Jewish-Asiatic." Such pictures are more damaging than millions of written words.



Upper left: This group is sneeringly labeled "the new Berliners." Upper right: These, of course, are supposed to be typical of "German" children. The pictures labeled "Jewish children" are too horrible to reproduce. Lower left: A "horrible example" of an Eastern Jewish type. Lower right: An ideal Aryan—the anti-Semitic butcher-General, von Mackensen.



vert two thousand years of history so completely.

Believe it or not, Moses was the first world revolutionary; Jesus was the greatest anti-Semite of all times; Haman was a noble Aryan and a statesman to boot; and Vespasian, who ravaged Judea, was a magnificent hero. But who can blame Rome? say the authors: the revolution in Judea was an attempt to annihilate the Roman Empire. It is Rome's great contribution to history, we learn, to have put an end to Judea's plans to conquer the world by force of arms! Too bad that our absent-minded authors failed to mention that this bloodthirsty Jewry of ancient Palestine numbered about one million souls when it crossed swords with the mighty Roman Empire that had at least 55 million inhabitants.

We really ought to name a B'nai

B'rith lodge after Torquemada because this Spanish Inquisitor had the Jews exiled to save them from being pogromed. What a benefactor! The papacy, we read further, was degenerate in the sixteenth century because of the Jewish blood that had filtered in; the "poison mixing" Italian papal Borgias were a *Judenfamilie*. The Thirty Years' War and the French Revolution were "diabolic schemes" of the Jews to destroy the German people. "A blond head was sufficient to bring one to the guillotine." Maybe this accounts for the dozen or so Jews who lost their heads in those hectic days. At any rate it explains why there are so many brunettes in France. This achievement of the Jews in promoting these high-grade wars and revolutions is all the more remarkable in view of the fact that there were very few Jews in Germany and France in the seventeenth and eighteenth centuries, and those who were there had just about the same legal status as a Negro in a southern state. It remained for this new school of history to discover that it was the "Jewish armament manufacturers" who incited the United States to war against its "German racial brothers" in 1914. This was easy, for the Jews through their control of Wall Street control the World, etc., etc.

The facts are that after reading a couple of hundred pages of this four-pound book one suddenly begins to

realize that the authors do not like Jews. It would seem that the Jews are not a nice people. They kill their our children on Passover eve, control the white slave trade, direct the world's traffic in narcotics, and refuse to die in battle for their country. As for the 12,000 Jews who died fighting for their German Fatherland, well, that was probably a trick of the Jews, who allowed themselves to be killed in order to hoodwink the gullible Germans. Among their other virtues it would appear that Jews are usurers, robbers, and fences. They want to exterminate all the nations of the world and they own New York. The last, it must be admitted, is a terrible accusation, but their

(Continued on page 367)

Saar Jews Face Starvation

By DAVID EWEN

· SAARBRÜCKEN



HE cauldron will first begin to boil in the Saar Basin.

The visitor interested in the Jewish problem in Nazi Germany feels this keenly and acutely the first few hours of his stay in the Saarbrücken. Every indication points to the fact that, though on the surface all appears to be quiet enough, there grumbles and growls a seething volcano deep within the bowels of the Basin. What is equally evident is that every Jewish inhabitant of the Saar senses this intuitively. He knows well that the panther is now still only because he is poisoning himself for a new leap—and he is carefully studying his distance and his victim.

My very first impression upon stepping from the train at Saarbrücken and going to my hotel was a feeling that, at the moment at any rate, the Jew was in a peaceful setting; that the return of the Saar Basin to Germany did not affect him very vitally. Certainly, I felt, there could be none of the tense fear and poignant terror that paralyzed the German Jew of Berlin when I was there in the Spring of 1933. Saarbrücken is an ugly industrial city; and it seemed to be humming with activity. Industry made it purr, like a warm contented animal. Shops were well patronized; people were buying and selling. There seemed to be no outward sign that decay was setting in. No, not even the brown shirts that filled the streets, or that viciously anti-Semitic *Stürmer*, which fluttered from the newsstands like the banners of a victorious army, could fill the atmosphere with that awful uncertainty that filled Berlin when I was there last.

However, such feeling of satisfaction, concerning the position of the Jew in the Saar which I felt upon arriving here, was soon enough dispelled. Upon taking my first stroll through the heart of the Basin—only one short hour after my arrival—I felt a closer and closer contact with the real pulse and heart-

beat of the Saar. The fact that the *Stürmer* was one of the best selling papers on the stands—and largely digested and discussed wherever people congregated—first warned me that surfaces in the Saar might very well prove to be deceptive. I was quite sure that with subtle questioning, with alert eyes and ears, and with a carefully analytical and critical approach, the truth of the situation in the Saar would inevitably come to me. I was naive, to say the least. No subtlety, alertness or penetration were required to seize at the truth. The truth came to strike upon my consciousness as forcefully as a bludgeon might, that very afternoon.

The first realization that came to me was that the Jews of the Saar—some five thousand of them—are dying a slow, inevitable, hideous economic death.

There is nothing very blatant about the economic boycott against the Saar Jew. Saarbrücken after all, is so much smaller than Berlin, and every native knows on his fingertips which merchants are Jewish. As a result, there are no impudent banners to warn the unsuspecting customer to keep away from Jewish shops; there is no need for them. For the sake of visitors like myself, there are stationed brown shirts at convenient points—who seem to loiter there ever so aimlessly—but who politely stop you if you come within a few feet of a Jewish store and discreetly advise you to go elsewhere. "See those two stores," one brown shirt said to me when I gently urged him into a prolonged conversation, "they were among the most prosperous here." The two stores alluded to were stark vacant. "We drove the Jew swine out, and before the end of the summer every Jewish store will look the same way." And the smirk on his face forcefully told me that these brown shirts will stop at nothing in order to bring this prophecy into realization.

But how—it might be questioned—do the Jews in the Saar subsist? I met a few of them and was able to cull an answer to this question

which troubled me. Some of the Jews still cling to their savings of a lifetime, which have not as yet been confiscated; when these savings peter out, there will come starvation. Some shopkeepers earn enough for bread, only because they are patronized by these Jews with savings who—afraid of attracting any superfluous notice—do most of their shopping surreptitiously. However, the flow of currency among Jewish hands cannot continue much longer, as the brown shirts realize only too well; there is too limited a supply. And so, it cannot be very long before this supply will be completely exhausted. It is this moment—not far off in the distance, by any means!—which is being awaited so eagerly by the Nazis in the Saar.

This, however, is not the greatest tragedy that gapes in the face of the Saar Jew. As I became a little more intimately acquainted with some of the German people—my hotel-keeper, some of the shop-owners, some of the waitresses in the restaurants—I gained a growing feeling of anxiety that something very ominous and black was rising on the horizon. In one of the smaller restaurants, a waitress leaned over me and whispered: "See that man over there? He is a Jew. And he's laughing. He won't have very much to laugh about pretty soon!" "Why?" I asked as casually as I could. "Because they will crush these lice, before they can attempt to bite us!"

But it was my genial hotel-keeper who gave me a coherent picture of what the Jew in the Saar may soon expect. One morning, in the lobby, I commented on the fact that the Germans of the Saar were kinder to the Jews than the Germans in their native land. He accompanied his answer with a sneer. "We've been so exhilarated and so festive over our return to the Fatherland that we haven't bothered ourselves very much with them. But now we can turn our intention to serious work—and you can be sure we will roll up our sleeves and clean up the

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One look at her and the Baron knew all. His heart began to pound until he thought the whole hospital must hear it.

The Other Cheek

A Short Story by ERNEST EISENBERG

IT was when the cold gray dawn began to streak the morgue-like hall of the hospital that the Baron knew his son was going to die. He knew it before the heavy dragging steps of the Doctor came to his ears. The premonition, stabbing him like a knife in the groin, twisted his stomach into a freezing knot and tortured the very breath from his aching lungs. He sat up gasping for air. So had it been that night at Verdun before they had brought in the shattered body of his brother.

For a moment he lay stiff and inert on the cot where they had persuaded him to rest during the last few hours. He closed his eyes to keep out the blood-red glare of the hall light. It was raining outside and the driving drops spattered dismally against the windows. Falling rain.

Swinging down from the clouds like Kurt's silver ship. Only the rain didn't burst into flame when it struck the earth. The ruddy mist before the Baron's eyes leaped up into a burning blaze. Again he heard the screaming whine of the plane as it plunged downward; again, the wail of the ambulance siren. And now Kurt—his only son—was dying.

"Herr Baron." The Doctor's voice was weary.

The Baron forced his eyes open and stared at the other's face, haggard and black in the half-light.

"So." His tongue fumbled in his dry mouth. "It is the end." His feet groped their way to the cold floor, and he began to pull on his boots.

The Doctor opened his mouth to speak, but his words trailed off into thin silence. For a moment the muscles in his throat throbbed convulsively, then with blood-shot eyes and

with fists so clenched that his knuckles gleamed as white as his starched tunic, he swirled upon the Baron.

"This is madness! Your son does not have to die! If you—" The rasping words tangled in his mouth. A bead of sweat trickled down his forehead in a dirty rivulet. His eyes strayed to the Baron's Nazi uniform, to the Swastika arm-band.

The Baron's scalp froze. Suddenly he found himself clutching the Doctor with both hands.

"Speak, man." His hoarse voice sounded strange in his own ears. "Is there any hope?"

The Doctor squirmed out of the other's powerful grasp and lowered his head.

"An operation," he mumbled. "None of us dare attempt it. But

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The Ritual Murder Myth

In Early Days Christians, Not Jews, Were Accused of This Ghastly Libel

By S. WEINBERG



HE infamous special number of the "Sturmer" last year, dealing with blood ritual murder, aroused so much agitation in the whole world that it finally had to be banned even in the Germany of Hitler. But, of course, this ban was not pronounced until the number was spread everywhere and was out of print. That the confiscation of Herr Streicher's scandalous pamphlet was not meant seriously may be seen from the fact that many German newspapers continue undisturbed to publish the vicious libel of the blood ritual murder charge against Jews. The influential Nazi leader, F. C. Holtz, sought in Number 20 of his weekly journal "Fridericus" to "prove" the existence of human sacrifice in Jewish rituals. Similarly, "Der Deutsche", the journal of the German working association (Arbeitsfront), has time after time spread propaganda in support of this horrible legend. It is entirely unnecessary to refute this monstrous charge, for it has been shown incontrovertibly that there is not a word of truth in the legend of ritual murder. But it is not without interest to examine the history and origin of these lies. By so doing, one obtains glimpses into wide realms of human stupidity and baseness.

The accusation of ritual murder was levelled originally *not against the Jews, but against the Christians*, during early centuries. As long as Christianity was the religion of the minority in the Roman Empire, this charge of ritual murder was made against it by the Romans. There were numerous accusers who asserted that they had actually assisted as eye-witnesses (!) at ritual murders perpetrated by Christians. As a result of these false charges, thousands of Christians were tortured and put to death. The suspicion that human sacrifice played a part in Christian ritual gave "grounds" for the cruel persecution of the Christians from Nero to Diocletian. The very fact that the charge appeared so persist-

ently gave reason to some for the belief that the accusation could not be entirely without cause. Minucius Felix (c. 200 A. D.), in Chapter 30 of his "Octavius", gives us the formula of such an accusation, when he writes of the Christians: "If there were no truth behind it, keen-eyed Rumor would not indeed relate such shameful stories of these people . . . The rite for the admission of new members is as horrible as it is well-known. A young babe is covered with bread—in order to deceive the imprudent—and carried before him who is to be initiated. The new member is now called upon to deliver blows, which, as the surface is of bread, are apparently harmless, and the babe is slain through wounds unseen and hidden. And now they greedily lick the blood of this child, with true zeal they divide its limbs, by such a sacrifice are the bonds of their fraternity cemented; consciousness of such a crime is the pledge of mutual silence. In comparison with this religion, all kinds of blasphemy are innocent."

Almost all the church fathers and Christian chroniclers from the second to the fifth century had to defend Christianity zealously against the accusations of blood ritual murder. All of them discuss in detail this legend and show how persistently the infamous slander made its appearance and how greedily it was seized upon by the opponents of Christianity. For example, Tertullian writes in Chapter 7 of his "Apologeticum": "We are known as the most cursed of men on account of the custom, practiced in secret, of slaying and devouring children . . . but you are not concerned with proving it. Prove it therefore, if you believe it, or else cease to believe it, since you have not proved it."

The church fathers show that the supposed witnesses are false slanderers, that such a bloody rite is quite foreign to Christianity, that the Christians, like all other human creatures, are incapable of such monstrosities, against which Nature her-

self rebels. Tertullian says in the above-quoted passage: "Has then Nature, by and for herself, made us creatures such as are especially fitted for committing crimes of blood and for eating human flesh? If you are of the opinion that man is capable of committing such base crimes, you yourselves too are able to commit them; you too are men such as the Christians are. If, however, you yourselves are not capable of such things, you shall not believe it of them. The Christians are men even as you."

In the numerous trials on the charge of blood ritual murder which the Romans conducted against the Christians, the accused were often condemned on the grounds that they had confessed—the confessions being forced from them by torture. The church fathers warn us against attributing the slightest value to these confessions: "If, through torturing our slaves, our wives and our children, you do extract some individual confessions, yet these are no proof of our guilt." (Justinus Martyr, "Apoloigia", 11, 12).

In the Roman Empire even such cultured men as Tacitus, Pliny and Trajan believed in the justness of the accusations against the Christians. Thus Tacitus, for instance, (Annales, XV, 44) depicts in vivid detail the cruelty with which Nero had the Christians put to death after the burning of Rome. Tacitus finds the punishments justified, he considers that the guilt of the Christians is indeed deserving of the harshest penalty, that they are "detested on account of their blasphemy," "convicted of hatred against the whole human race". He calls Christianity "a pernicious superstition".

How are we to explain the origin of this abhorrent and ridiculous accusation of "Blood-guilt" against Christianity in the Roman Empire? The large majority of Romans knew nothing of the Christian doctrine, they merely saw the strange, unusual behavior of the Christians,

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Why Maimonides is Still Popular

By BERNARD HELLER

THROUGHOUT the world this year, in Gentile as well as in Jewish circles, students of Jewish lore are celebrating the 800th anniversary of the birth of Moses Maimonides. Reform and Orthodox, and even religiously indifferent Jews, have joined hands in paying tribute to his scholar and sage of Cordova.

What really accounts for the remarkable prestige of Maimonides throughout the ages? Is there not an unbridgable gap between the tenets and tendencies which Maimonides professed and those which prevail today?

Maimonides's outstanding achievement is that he succeeded in harmonizing the doctrines of Judaism with the philosophy of Aristotle, which was then dominant. But must we not reckon with the fact that Aristotle has been dethroned; Bacon and Dewey now sway the minds of men, say the critics.

We must admit that these arguments are not unsubstantiated by facts. In Maimonides's day, for example, there were no wholesale denials of the value and validity of the fundamentals of religion. What disturbed people were the inconsistencies between the literal meanings of the Bible, which they considered to be infallible, and the logical conclusions and concepts of Aristotle. The perplexed of today, however, challenge the very basic principles of religion—all religion.

If the philosophy and the intellectual difficulties which Maimonides had to face are so different from those which challenge the perplexed of our generation, what then accounts for the singular appeal and response which the 800th anniversary of this medieval philosopher evokes?

First, Maimonides caught the imagination of even moderns because of his unique personality. He was a man of rare versatility, industry, intellectuality and, with it all, beautiful humility. That he was a good and successful doctor is indicated not only by his post as private physician to the Vizier of Saladin, but also by the motley hosts of all faiths who sought treatment at his hands.



Maimonides, however, was a rare type of physician. He was not merely interested in developing a large and profitable practice, nor was the study of medicine and the healing of the sick his major passion. His concern with and devotion to Judaism transcended all his interests. In a letter to a French rabbi, Maimonides deplored the fact that, due to these and other circumstances, he was now forced to allot so much of his time to studies other than the Torah.

The range of subjects on which he wrote embraces logic, astronomy, jurisprudence, as well as philosophy, religion, and biblical exegesis. His treatises on all these subjects reveal that he was more than a mere dilettante. The "Mishne Torah" is the best monument to his industry. The "Guide to the Perplexed" reveals a colossal intellect. Withal, he was humble.

The reason for the particular appeal of Maimonides to the Jews of our day is the remarkable similarity between his times and those in which we live. The whole of Europe in the thirteenth century was in a state of war. Christendom was kept agitated by periodic waves of religious frenzy that swept over Europe. Christian was pitted against Moslem. Before one crusade was over another began. In this trying and turbulent

period, as in all such successive periods, the Jew was made a target of attack. He was looked upon as an alien, a profiteer, and the personification of all the forces that were inimical to the Church and what it professed.

The Jew fared no better at that time in the Moslem-ruled sections of Europe and Africa. Spain was then overrun with hordes of Almohades. After their victory in Spain, they set out on a program of cleansing their newly acquired territories of heretics and their churches and synagogues. Their slogan was "A Moslem state for Moslems only." The alternatives that faced the members of other religions were exile or the acceptance of Moslem creed and conduct. The best that the members of the vanquished groups could hope for was a clandestine observance of the teaching of their faith.

To the distracted Jews of his day, Maimonides presented not only a message of hope and courage but a program which revealed a remarkable loftiness of spirit as well as insight and wisdom. At a time when bigotry was made the order of the day, he counseled his coreligionists to be tolerant to and reverent of the beliefs and religious practices of non-Jews. "The teachings of Jesus and of Mohammed who arose after him, said he, 'tend to bring to perfection all mankind so that they may serve God with one consent.'"

Maimonides's tolerance of the religious divergence of Jews was the result not only of philosophic considerations but also of his realization of the need of union in Israel. If Judaism was to escape the effects of extreme physical oppression it was important, he felt, that the Jewry of his day should become integrated so that it would constitute an organism instead of a mere conglomeration of unrelated and antagonistic parts. He advocated a united Israel not because it would afford greater strength to strike back but more because such a union would tend to build up within that Jewry a spiritual resourcefulness which would make it impregnable to the

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Depression Produces a "Jewish" College

By J. Z. JACOBSON



CHICAGOAN who has been away from his city and out of touch with its developments the past two years, returning home today and visiting the Jewish People's Institute, would be surprised and puzzled. He would wonder as to what so many eager-faced young people were doing in its lobby and lounges during the working hours of an ordinary week day. And his curiosity would leap to a high pitch when he reached the two top floors of the Institute, for there he would find the halls a-buzz with boys and girls swarming in and out of classrooms and laboratories. Before long, however, he would begin to get his bearings. On the fourth floor he would note a room with an open doorway, and in it clerks sitting behind long desks. He would note that this room was designated as "college office." Questioning one of the clerks, he would learn that among its numerous activities, enterprises and services, the J. P. I. was now housing and sponsoring the People's Junior College which has already completed the fourth semester of its existence.

The People's Junior College arose spontaneously out of efforts to meet the challenge of the depression. More specifically, this school is a living, working, practicable experiment in co-operative education, with the student body, the faculty and the Jewish People's Institute functioning as the three sides of a mutual-aid triangle. Then again, chiefly by virtue of the general circumstances under which it was established and operates, together with the specific circumstance that it is a "Jewishly" sponsored school and that its student body and faculty are preponderantly Jewish, this college offers some object lessons, positive and negative, as regards educational methods, extra-curricular student activity and student-teacher relationship.

The closing of Crane Junior College by the City of Chicago, as part of its economy drive at the end of the 1932-33 school year, deprived thousands of boys and girls of the opportunity to carry on their college education. Many of them were



Harold Glasser, Dean of the People's Junior College.

able to pay a small tuition fee but not the rates charged by privately-endowed colleges. A number of college teachers, thrown out of employment by the depression, immediately recognized in the situation a chance to help others while helping themselves. They consulted with Dr. Philip Seman and he made available to them class rooms, laboratories, recreation facilities, the library and the gymnasium in the Jewish People's Institute, of which he is director; moreover, the Institute assumed the sponsorship, and Dr. Seman accepted the presidency, of what soon developed into the People's Junior College.

P. J. C. Graduates 65

SIXTY-FIVE SENIORS received their farewell diplomas, June 5, when the People's Junior College graduated the first class which attended the school for the full two years of its existence.—Editors.

In the fall of 1933, the new college got under way with calm determination but without any fanfare. No one knew for certain whether it was to be permanent or a mere makeshift until the situation in the Chicago public school system cleared up and the depression, to a degree at least, had subsided. A year passed, and then the Chicago school board opened three junior colleges to replace the one which had been closed. Casual observers saw in this the end of the P. J. C., but now, as it is rounding out the second year of its existence, its attendance stands at 434, or 33⅓% more than its opening enrollment.

Spontaneously, naturally, by its own cumulative strength, it is solidifying groundwork and rearing pillars which betoken permanency.

A wide range of courses were given this past semester, courses leading directly to Ph. B., B. A. and B. S. degrees, pre-medic, pre-legal, pre-dental courses, courses of training for professional work in advertising, accounting, corporation finance, engineering, public speaking, journalism and creative writing. The curriculum includes an extensive schedule of subjects in English composition, English and American literature, modern history, American history, English history, political science, economics, business administration, psychology and sociology, German, French, mathematics, physics, chemistry and zoology.

The faculty includes a young Ph. D. from Oxford and several from American universities. All of the 22 instructors are experienced teachers. Some have achievements to their credit in the applied, practical phases of their respective fields as well as in the purely academic phases. Harold Glasser, the dean, a young man with a degree from the University of Chicago and special training at Harvard, has set the tone of the school by his friendly, informal, cooperative attitude toward both teachers and students. And it is in that spirit that the entire college is conducted. At frequent faculty conferences, where honest-to-goodness give and take prevail, the manifold problems of the P. J. C. are candidly considered and



Left: The Jewish People's Institute, Chicago, home of the People's Junior College. Right: A lecture, one of the many activities always taking place at J. P. I.



decisions are reached by wholly democratic, one might almost say composite, means.

But that is not all. The desires and suggestions of the student body are always given thoughtful consideration. There are no guardian angels to play up to, no donors whose vanities and whims it is necessary to keep well-fed, no hard-shelled board of directors to keep appeased. President Seman watches the progress and development of this new institution-within-the-Institute with close, active, enlightened interest; but he never interferes with its procedure for the mere sake of interfering.

Arousing the interest of the student body in serious, extra-curricular activity is no problem at the P. J. C. The age-old Jewish sensitivity to social questions and public welfare is certainly manifest among the

boys and girls of this new school; if anything the Jewish proclivity for organization and counter-organization is likely, if not restrained, to entangle the P.J.C.-ites in an impeding network of complications. Already there exist in this less than two-year-old college an organization for every class division and clubs for students of each of the general categories of study, in addition to a student council, a debating group, an anti-war group, a music-appreciation group, etc. There are also men's and women's basketball teams; and other sports aggregations, notably tennis teams, are in process of formation.

The general program and facilities of the Jewish People's Institute afford a well-nigh ideal background and field of operation for the numerous other-than-class-room functions of the college. The splendid theater,

with its excellently performed plays in English and Yiddish, its star concerts, its lectures, debates and symposia, brings the world of living art and thought to the very doors of the college. Then there are the painting and sculpture department, with its periodic exhibits; the reference library; the spacious gymnasium and swimming pool; the book and supply store, with its quick-service mimeograph equipment; the restaurant, which serves meals daily and banquets whenever they are required.

Current news of, and comment about, the activities of the college and the collegians is published in the "College Observer," a three-times-a-month newspaper conducted by the members of the journalism class. And this semester the first issue of the

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Left: An evening class at the Bazeel Art School in the Jewish People's Institute. Right: The zoology laboratory of the People's Junior College.

THE PRINTED PAGE



DISPROVING THE RACIAL MYTH

The Racial Myth, by Paul Radin (McGraw-Hill).

WHEN man cannot face his present, Prof. Radin explains, he enshrines the past or glories in the future. Nordicism, however, is an illusion of confused newcomers in history. The defeat of the Romans by Arminius, the German, was the greatest disaster, says Radin, that ever befell the Germans, for it withheld the civilizing influences of Rome for centuries, even as the Reformation and its Thirty Years' War definitely delays German exposure to the Renaissance. These two factors threw Germany out of historical synchronization with the rest of Europe and caused it to "purify" its unheroic past and dress it up in Prussian uniform, so to speak, with nationalism and racialism.

German pundits, who "confused objective method with the objective arrangement of subjective evaluations," in no wise brooked impudent intrusion into their well-catalogued and well-believed race myths, and so they were indeed opposed to the increasing employment of objectivity and to its proponents.

Radin's volume seeks to explain how "golden ages" for all peoples are but "revised versions" of "dark ages," and it sets out to disprove the racial myth. These things it does realistically and scientifically, even idealistically.

MARTIN M. WEITZ.

A GREAT JEWISH JURIST

Mr. Justice Cardozo: A Liberal Mind in Action, by Joseph P. Pollard, with a Foreword by Roscoe Pound. 327 pp. with an Index (Yorktown Press).

IT is quite possible that the verdict of posterity will be that the one great achievement of the administration of Herbert Hoover was the appointment of Benjamin Cardozo to fill the vacancy on the Supreme Court caused by the resignation of Justice Holmes. For, as Dean Pound implies in his foreword to this book, Cardozo is the one living American who is certain of such immortality as is vouchsafed a great lawyer and jurist.

Mr. Pollard's efforts are, therefore, of an essential and indispensable na-

ture. It was worthwhile in every respect to subject each of Cardozo's major decisions to the close scrutiny and analysis that this book supplies. The ground is thus cleared for a future great biography of the man, and Mr. Pollard should be the one to write it. He has knowledge and understanding and reverence, and he can be forgiven his complete devotion to Cardozo—a devotion that amounts almost to hero worship, for few men in public life are worthier of honor and love than Cardozo; few Jews have given more dignity to their people.

It is unfortunate, however, that Mr. Pollard has not seen fit to devote more space in his book to the personality and career of Cardozo. For the great jurist is not merely a man of for the legal profession. His realm is as inclusive as the word "philosopher" suggests.

ELMER GERTZ.

ABOUT JEWS OF LONG AGO

Joseph the Husband of Mary, by Hiram Graham (Yorktown Press).

This Spring of Love, by Agnes Sligh Turnbull (Fleming H. Revell).

IT was the great Tolstoy who pronounced the story of Joseph and His Brethren, as it is in the Bible, one of the greatest novels ever created, having the stamp of beauty and truth. More and more the Bible is coming to be recognized by novelists today as an inspirational Book. We have already seen how magnificently Thomas Mann utilized the story of Joseph for the beginning of his trilogy. And now we have Mr. Graham's ingenious reconstruction of Joseph, the Husband of Mary, and Mrs. Turnbull's idyllic recreations of the lives of some of the more romantic characters of the Old Testament. It speaks for the living quality

of the old Book and the undying Jewish spirit that they should to this day—this day, perhaps, more than any other—serve some essential need in human beings, call it religious, moral, or ethical.

Mr. Graham's is an extraordinary book. It reveals scholarliness, a knowledge of Jewish history and Jewish lore, a nice sense of English, a skill in the development of character, a reasonably sound structure; in short, all the essential gifts of a historical novelist—that is, all but the greatest: the gift of emotionally stirring you to the marrow, of producing that indefinable thing, the clutch in the reader's throat. Apart from this, Mr. Graham's narrative is to be much commended for the picture it presents of life at Rome, Alexandria, Jerusalem, and on the shores of the Galilee, as it was lived in the generations immediately preceding the birth of Christ. Christ, indeed, does not come into the story at all; and his birth, as recorded by the novelist, is by no means a miraculous one. But Mr. Graham employs all his skill—and successfully—to show the probable events that could have created the Christian legend. There are the three generations preceding the birth of Jesus, described with all the verisimilitude of one who has studied his subject thoroughly and knows how to convey its spirit to the reader; and even the historical characters—Pompey, Aristobulus, Herod the Great, Cleopatra, and the rest—are endowed with a sense of life and truth, rare in a historical novel. There is fictional interest to be sure; but the book deserves to be read for its recreation of a difficult but fascinating period, a period which was to leave its mark on humanity for 2,000 years.

Mrs. Turnbull's is a different kind of book. She takes Jewish history at its beginnings, and, in a series of lyrical short stories, has made the attempt to recreate the loves of Biblical characters. "Isaac and Rebekah", "Jacob and Rachel", "Joseph and Asenath", "Boaz and Ruth", "Solomon and the Shulamite", "Ahasuerus and Esther", and "Hosea and Gomer" are the themes she has chosen. They are pretty tales, nicely written, but how much truth there is in them—I mean

historical truth—no one knows, and no one can ever know. They are pleasant enough to read, at all events. Occasionally, Mrs. Turnbull is inclined to use clichés, but they need not detract overmuch from her gift of telling a story simply and with tenderness.

JOHN CURNOS.

A FRIENDLY GUIDE TO PALESTINE
Neues Palaestina Handbuch, by Isaiah Press (Fiba Verlag, Vienna).

TO B'nai B'rith, Brother Press requires no introduction. As a repeatedly elected president of Jerusalem Lodge, he has for many years been personifying B'nai B'rith traditions at their best. He is perhaps less known to the rank and file as one of the fathers of "Palestine Exploration," a science in which he holds a leading place.

His knowledge of the Holy Land is encyclopedic. For several years he was president of the Palestine Jewish Exploration Society. His "Handbook," published by a distinguished "pure Aryan" firm in Vienna, gives a detailed picture and analysis of the people and the land of Palestine, of its history and culture, economy and exploration. It is a 536-page volume, full of information on everything and anything that one desires to know about the Holy Land. Although it is primarily intended for the Jewish tourist, the Christian may also turn with profit to its pages for enlightenment on matters of purely Christian interest. It is meant for the tourist as well as for the prospective settler.

However, we should be mistaken if we regard the Handbook as merely another "Baedeker." It is more than that. Unlike the authors of other guides, Mr. Press does not confine himself to the mere presentation of statistical and other material, but also gives us his own appraisal and commentary thereon. Especially valuable is his comment on the chapters concerning economic conditions, history and cultural development, historical development of Christian communities. The four appendices at the end of the book call for commendation also. The first is the most instructive. It is a painstaking classification of all Jewish settlements in the country, and gives names of colonies, their meanings, form of colonization, dates of foundation, population from 1914 to 1934, area held by the Jewish National Fund, financing, etc.

The book is not without its minor defects. It is almost too thorough. It is sparing in its description of the natural beauty of some charming vistas. It gives a very inadequate description of the constitutional and political structure of the Transjordan. But such omissions are inevitable in a book of these dimensions. All in all, it is a substantial contribution to our knowledge of the Holy Land.

I. A. ABBADY.

HOW THE BIBLE WAS TAUGHT

The Pentateuch and Haftorah—Numbers, edited by J. H. Hertz (Oxford University Press) \$3.00.

THIS fourth book in the series of commentaries on the Pentateuch possesses the merit of its predecessors. All the manifold sources of Jewish exegetical literature, from early Tannaitic compilations to modern times, have been culled by the Chief Rabbi of England and his collaborators in order to present us with an English commentary based on Jewish tradition. They also draw upon modern non-Jewish commentators, particularly for historical background and for happy illustration and phrasing of an idea. The work chiefly represents, however, a consolidation and summary of centuries of Jewish opinion on the Book of Numbers.

Of the material drawn from Jewish sources, the greatest in significance as well as in bulk are the comments from the Midrash. What influenced and moulded Jewish thought for the last two thousand years was not primarily the Bible alone, but the Bible as interpreted by the rabbis. The midrashic comments, so skillfully inserted in this commentary, introduce the modern reader to the rabbinic point of view. God's loving-kindness and justice and the emphasis on the individual find more poignant and fuller expression in the rabbinic interpretation of Scripture than the bare biblical verses would otherwise convey. By means of this commentary we see how the rabbis enlarged on the biblical accounts in the interests of their theologic concepts and how their symbolical interpretation of ritual *mitzvot*, such as that of *tzitzit*, lent to the latter high moral purpose.

The book, like the others in the series, also has a number of additional notes on special themes. In these notes the point of view of the editor himself is perhaps best made apparent. This view is conservative

or, more correctly, Orthodox, the results of Higher Criticism being distinctly rejected. Yet the commentary is valuable to all who wish to know how the Bible has been taught in Jewish tradition.

MAX KADUSHIN.

JEWISH BOOK NOTES

"HISTORY OF THE ORAL LAW," by Dr. Haim Tchernowitz, professor of Talmud at the Jewish Institute of Religion, will trace the emergence of the Oral Law from its earliest appearance in custom and folklore, its gradual organization as a distinctive body of legal tradition by the lawgivers of the various periods, and the process of its transmission and development through later generations until its formal crystallization in the Talmudic literature. Part One has already appeared; it is in the nature of a general introduction to the entire work.

IN his fine study, "The Prophets and Israel's Culture" (Ryerson Press, \$1.50) William Creighton Graham points out that the Prophets seldom displayed any organizing ability or gift for creating institutions designed to express their own philosophy. "To them," he writes, "this mighty ongoing stream of life was itself the reality. For them it is life that molds institutions, rather than institutions that mold life. So their criticism is directed at life as it functions in institutions, at the personnel of the institutions, rather than at the institution as such."

IN this department it was stated last month that the new "Encyclopedia of Jewish Knowledge," edited by Jacob de Haas, made no reference to the Protocols of the Elders of Zion or to the German Jewish situation. This was an error. The Encyclopedia covers those two subjects very well, giving two pages of small type to the first, and four pages to Germany, although the present situation there is dealt with, because of space, probably, very briefly.

"THE QUEEN OF BEAUTY," by Jacob V. Ariel (Bloch) is a four-act comedy based on the Book of Esther—brought up to date. It should make excellent stage material for a Jewish center or lodge group, or even for a class of advanced students to produce.

E. E. G.



The PRESIDENT'S PAGE



OW many Jewish students are there in the thousand colleges and universities in the United States?

Where do they come from?

What percentage do they bear to the entire student body?

What are they studying?

To what extent do they participate in campus life?

Is there anti-Jewish sentiment on the campus?

Is there anti-Jewish sentiment in the college, and if so, what is the extent of it and why?

Are Jewish students disproportionately registered for individualistic professions such as law and medicine?

Are proportionately too few of them taking engineering and education?

How many Jews are on the professional and teaching staffs?

To what extent do the large cities in the East contribute to the student body in interior colleges?

How do these students compare with other Jewish students in such colleges?

What effect has this influx on conditions in such colleges?

What contributions in athletics, publications, and other student activities do the Jewish students make?

Do Jewish students fall out of the ranks to a greater or less extent than non-Jews?

How many Jewish students are working their way through college?

How difficult it is for them to do so?

The foregoing are some of a much larger number of pertinent questions that are continually being asked and that can only be answered by "hearsay" evidence. No one can answer any of them authoritatively, and naturally a good deal of speculation is indulged in with respect to most of

them. In short, for many years there has been a crying need for full, authentic and reliable information respecting the Jew in college life, and there has been no attempt to systematically provide the information.

B'nai B'rith for more than ten years has had much to do with Jewish student life. Through its Hillel Foundations it has been in daily contact with thousands of Jewish students in ten leading universities in all parts of the United States. These Foundations are destined to grow in number and influence. Their service has been largely pioneering. They entered an uncharted field. They had to do their own exploring. Therefore, B'nai B'rith realizes perhaps more than any other body, the very great need for information in scores of directions relative to the Jew in college life. Hence it is not strange that B'nai B'rith as its latest undertaking has authorized its Hillel Commission to establish a Bureau of Research on Jewish conditions in American universities. The Commission has promptly named a Director for this research work, which will be begun immediately. Dr. Lee J. Leviner has been designated as the head of the Bureau. His training fits him excellently for the work, which will be done in association with Dr. Rubinow, Secretary of the Order and widely known statistician.

I dare say announcement of this tremendously important and very fascinating piece of work, inaugurated by B'nai B'rith, will be hailed with great satisfaction by all Jews who have given serious thought thereto.

The Best Answer to Anti-Semites

RABBI ALBERT G. BAUM of Congregation Gemiluth Chassodim, Alexandria, La., past president of Rebecca Lodge, B'nai B'rith, has sent me the life story, not altogether unusual, of Meyer Winsberg who, at 35, came to the United States and began his new career as a peddler. Later he prospered in a small Louisiana City. With material success there came to him a realization of his responsibility to others. He organized a Jewish congregation. He became part of a B'nai B'rith Lodge, and

Rotary, Chamber of Commerce, Masons and Elks, all had the benefit of his active membership. Recently at seventy, Meyer Winsberg suddenly died, and the City of Opelousas went into mourning, for it had lost its best citizen. When the hour of his funeral arrived, all business was halted as a sign of lamentation and respect.

Rabbi Baum feels that the tribute to Meyer Winsberg testifies to the good will of non-Jews towards Jews in the community in which he lived, and is in striking contrast with frequent evidences of a contrary nature, and should not go unnoted. He wrote me, "The public is very often reminded of discrimination against the Jews, and in our anxiety to clear away a malignant evil, we often lose sight of very fine examples of brotherly love and harmonious living."

A Jewish Shipbuilder

AS far as my reading goes, Jews have not been prominent in shipbuilding. Of course, I know the large part Albert Ballin had in the German enterprise in that line, but I believe he stood almost alone. Now we learn that another Jew has to his credit the construction of the newest and greatest sea-going vessel afloat. He is Andre Levy, Director General of the Penhoet Shipyards, builder of the recently launched *Normandie*. Mr. Levy is 57 years old and prior to taking up his residence in Paris eight years ago, belonged to St. Nazaire, where he headed the concern which built the *Isle de France*, the *Paris*, the *Lafayette*, and many cruisers and battleships for the French Navy. He is Engineer in Chief of the French Naval Reserve. He is of the fourth generation of a French family, but the first of them to adopt shipbuilding and naval pursuits.

King George Pays a Visit to His Jewish Subjects

EAST End London Jewry, corresponding with East Side New York Jewry, was given a Shabbos treat in connection with the Crown Jubilee, by a visit of the King and Queen to that crowded section of the English metropolis. Thousands of children, dressed in their Sabbath best, eagerly awaited the coming of the royal couple. Excited mothers held their babies aloft so as to give

them a better view of the distinguished guests. The dispatches said that every Jewish home in the East End was decorated with the British colors and with the pictures of the King and Queen. The entire district was ablaze with color and with bunting. The Spanish Portuguese Home for the Aged, the oldest Jewish institution in England, displayed two huge paintings of the royal couple. Addresses on the significance of the celebration were given by rabbis in the synagogues, and a special thanksgiving prayer was offered in honor of the British monarch.

The press saw much significance in the visit of the King and Queen to the crowded section of London Jewry, at a time when Mosley in England was joining hands with Streicher in Germany in hate of Jews, and interpreted the visit as a way the English sovereign adopted to show regard for his Jewish subjects.

Some German Losses

ACCORDING to the *Evening Standard* of London, Germany has deprived itself of its best doctor who was the head of the famous chief hospital at Freiburg. Because of his Jewish ancestry, Dr. S. Thannhauser was relieved of his duties, for the performance of which he was world famous. He crossed the Atlantic, and the Massachusetts General Hospital has placed him at the head of its staff.

The German Actors' Club of Berlin has decided to dissolve. It adopted this course rather than yield to the command of Dr. Paul Josef Goebbels, Nazi master of propaganda, to dismiss its non-Aryan members. There is plenty of evidence in many directions that Hitler's attitude towards his Jewish subjects is not favored by a large part of the non-Jewish German population, but the decision of the German Actors' Club to quit, rather than expel its Jewish members, is an open expression of resentment by an influential organization, at Hitler's crazy stand on racial superiority.

The Protocols Decision and Some Observations on Switzerland

A GOOD DEAL is contained in an excerpt which I shall produce from a recent issue of "Witness," Montreal, Canada, Weekly Journal with a distinguished record of long duration. Founded in 1845, it has had three editors in that period, all members of a single family. The masthead of the issue before me bears this message:

"How many people are voluntarily making any personal sacrifice for a better world? How many are 'standing by consenting' to the persecution of those who are making sacrifice—as Paul at the stoning of Stephen? If people will not stand up for their liberties today, will they have any liberties tomorrow?"

The excerpt which I reproduce, primarily has to do with the recent decision of a Court at Bern, Switzerland, condemning the Protocols of Zion as a malicious forgery.

But the item is more than that. It sums up in a comparatively few words, the possibility of diverse peoples living in complete harmony, if they have the will to do so. Likewise it establishes, as in Switzerland, the fallacy of the Nazi doctrine of race purity.

I beheld the beauties of Switzerland a few years ago and also the beauty of Swiss life. The United States has been a Republic for a little over 150 years. Switzerland has been a Republic for a little less than 650 years.

I now quote from "Witness":

"It did not really require the decision of a Swiss court or law to convince unbiased and unfettered minds that the notorious Protocols of Zion were an impudent and malignant forgery. The judge himself who fined the two Nazi peddlers of the printed poison said as much. 'I hope the day will come when people everywhere will be astonished to learn that in the year 1935 it was necessary to talk for seventeen days about possible authenticity of this incredible nonsense,' said Judge Myer, in giving his decision. Switzerland, small as it is, ranks among the highest nations of the world in its degree of civilization. In many constitutional aspects, it has been the laboratory of the world. Inhabited by a mixture of races, living in the most complete harmony, despite the fact that while its western cantons are French, its southerly cantons are Italian and its easterly cantons are German in speech and largely in custom, and despite the fact that it is partly Protestant and partly Catholic, it is a living example of what can be achieved by tolerance and good will, with merging of sectional interests for the common good. Regardless of race or language, the Swiss are Swiss and love their country and its splendid constitution. It is, therefore, not surprising that such a country should have on its statute books a law under which the courts may in response to a formal libel suit prohibit the publication and circulation of literature calculated to excite vile instincts or to cause brutal offense. If there is anywhere any literature which comes directly under this heading, it is the 'Protocols of the Learned Elders of Zion' containing the program of a Jewish conspiracy against Christendom, alleged to have been drawn up at the Zionist Congress at Basle in 1897. It is particularly appropriate that it should be left to a Swiss court to demolish this clumsy story of a plot hatched in a Swiss city."

By the way: The Swiss General Council has voted down an appropriation to send a Swiss team to Berlin for the 1936 Olympic Games, believing that Berlin Olympic Games would not be held in the spirit of amateur sport and that Nazism would be likely to contaminate Swiss athletes.

A Revery and a Memory

THE story was told in the last issue of the Magazine, of B'nai B'rith's visit to the Tomb of the Unknown Soldier in Arlington Cemetery, in connection with the Convention held in Washington. I was assigned the touching duty of laying a wreath on

the Tomb and of presenting a plaque to the authorities of the Cemetery. The colors of all the Allies were displayed. The military guard of honor stood at "attention." A guard of ladies in uniform, each holding aloft a flag, formed a lane through which at the trumpeter's signal, escorted by a Major of the United States Army and a Lieutenant of the United States Navy, I trod the path leading to the Tomb. Hundreds with uncovered heads looked on and listened with rapt attention. The scene was awe inspiring. The experience was indescribably thrilling. I shall never forget it.

Rabbi Philip S. Bernstein has since had a similar experience. He wrote of it feelingly in the *Jewish Daily Bulletin* and like many another in the same circumstances, including the writer of this item, his imagination took wing. Whose dust here mingles with mother earth? Was he a black man, or white, Jew, Christian, doubter? Was he reared in high or low estate? Was he a fledgling or the father of a family? Did he die in hand to hand combat or was he mere fodder for a cannon? Was he a victim of gas in a trench or was he shot down proudly holding high the ensign of his country?

Rabbi Bernstein awoke from his revery. He dreamed that the unknown soldier was Morton Cohen, his former bunkmate. Strange, that, too, was my father's name.

ALFRED M. COHEN.

Hitlerism Without Hitler

(Continued from page 357)

only authority is Henry Ford, and Henry now says he didn't mean it, so that settles that.

One of these Four Horsemen of the Pseudepigrapha who have edited this world history admits that he is a professor of history. He is, evidently, also a biblical scientist of no mean calibre for he has texts which no other scholar has ever seen. Using quotation marks and apparently quoting directly from Judges I:28-35 he says the Jewish conquerors of Canaan oppressed the "blond blue-eyed (Aryan) Amorites." Not only the Greeks but all civilized peoples have a word for it: deliberately forging and perverting a historical text.

The sinister appeal of this book lies in its pictures and illustrations. Through a slight distortion or retouching of the pictures, Jewish and

(Continued on page 372)

A CROSS-SECTION

(Compiled with the aid



A group of German Jewish children arriving in New York under the care of Mrs. Hattie Abrahamson, Detroit. They will be charges of the German-Jewish Aid Society, placed in New York homes, and educated.

THE new anti-Semitic campaign in Germany is in full swing. Two anti-Jewish parades in Berlin recently formed the signal for a nationwide drive. The desperation of the Nazis, as their crazy economic and governmental structure begins to crack, is responsible for the renewed agitation against the Jews, as a means of diverting the people's minds from their chief problems.

The Berlin parades were hideous with vile anti-Semitic banners and placards.

In Breslau a campaign against "Aryan" women suspected of associating with Jews has begun. It resembles the old witch-hunting days in colonial America. Daily the local press publishes names of women, most of them innocent of the "charge".

The Dresden press is running wild, demanding the expulsion of all Jews from the city.

Over in Danzig, which is supposed to be neutral territory, the Nazis have been openly propagandizing, and a special edition of Julius Streicher's vicious *Sturmer* was sold there. The Danzig Senate is controlled by Nazis; recently they submitted a memorandum to the League of Nations to the effect that the position of Jews in the city "has grown worse", but at the same time they hypocritically denied that Jewish rights are being infringed upon by the administration.

The pitiful depths of desperation to which Jews in Germany have been

driven is illustrated by a recent statement of the Association of Jewish War Veterans. Commenting on the law barring Jews from the German army, this organization stated that the self-respect and honor of German Jews remain unaffected, because "the Jews are barred from the army not for lack of proper qualifications but for their racial origin". What sorry solace!

In Munich, original headquarters of the Nazi Party, Jewish conditions are so bad that Jewish merchants are considering the advisability of liquidating all their enterprises and leaving the city. In Munich actual physical persecution has been taking place.

The *Judenkenner*, a leading anti-Semitic sheet in Berlin, has come out in favor of confiscating all real estate held by Jews in Germany. It accompanies the suggestion with the proposal that all synagogues should be seized and converted to public uses, and that Jews should be segregated in specified areas.

Shortly after the movement started by Jewish leaders to more or less concentrate all Jewish activities in Berlin, it was announced that Streicher's *Sturmer*, the most violently anti-Semitic paper in the Reich, would soon be transferred from Nuremberg to Berlin.

The Nazi government has begun the task of withdrawing citizenship from non-Aryans naturalized after the war. This will affect not only Jews, but many others. Closely linked up with Nazi imperialistic designs is the Jingoism of insane nationalism. If the Nazis can induce the people to believe that they are a race of pure-blooded "Aryans" and that all others are of a lower breed, it may not be so difficult to launch them into new slaughters for land and foreign markets. This means that not only Jews but all "non-Aryans" must be persecuted. Sixteen non-Jewish "non-Aryans" have already lost their citizenship as a result.

It was announced that more than 100,000 Jews in Germany have applied to the Hilfsverein for German Jews for advice and information as to how to leave the country. Some of the refugees already in other countries have succeeded to such an extent that they are now able to bring

relatives out of Germany. It is the history of the Czaristic persecutions of the last century repeating itself.

Nazis continue to desecrate Jewish cemeteries and molest Jews. Most of these are individual cases, and some of the malefactors are even punished (lightly) by the courts. Dr. Wilhelm Frick, Nazi Minister of the Interior, even went so far as to appeal, in a public address to 20,000 Nazi sub-leaders, against the use of violence in solving the Jewish question. But ominously he added: "The Jewish question is not to be solved by smashing windows. We need time for solving this question."

Hitler's personal newspaper, the *Voelksischer Beobachter*, has announced that the Stern Conservatory of Music will be "Aryanized" and all Jewish teachers dismissed.

"The German government will not relent in its racial laws even if the entire Jewish press of the world continues to abuse us," declared Dr. Frank, Minister of Justice, in a recent address to the Nazi lawyers' organization of East Prussia.

The *Westdeutscher Beobachter* pointed out that the renewed anti-Semitic drive is only the logical and natural development of Nazi policy.

In a public address, Rudolph Hess, Hitler's right hand man, declared that all members of the Nazi Party will be expelled who patronize Jewish stores or have anything at all to do with Jews.

The rising tide of revolt of the masses in Germany was sharply illustrated last month when 6,000 workers in a Nazi armament factory went out on strike against intolerable conditions and another fifteen per cent wage cut. It is a high crime to strike in Germany, and the entire strike committee was arrested, but the workers held their picket lines firm, and won the strike. The wage cut was withdrawn.

APPARENTLY self-defense is a crime in Poland, where eight Jewish youths were immediately arrested for forming a self-defense unit during an anti-Semitic riot in which 60 Jews were injured and one killed. More than 30 Poles were arrested; they were described as underworld characters by the police.

OF JEWISH LIFE

(Wide Jewish Telegraphic Agency)



Shmarya Levin

THE world Zionist movement lost one of its outstanding leaders and ideologists when Shmarya Levin died suddenly in Haifa at the age of 68. He was buried in Tel Aviv, beside the grave of Chaim Nachman Bialik.

Author, lecturer, and executive, Shmarya Levin was known and loved by many Jews throughout the world. All work in Haifa Jewish institutions and shops was suspended during his funeral. Organizations throughout the world joined in paying him tribute.

WITH many Jews being tortured today in Fascist concentration camps in Germany for no other reason than that they are Jews, it is interesting to learn how Soviet Russia deals with anti-Semites. Although anti-Semitism is steadily being wiped out in the Soviet Union, the job cannot be completely finished in so short a time, and there is still a reservoir of anti-Jewish feeling left over from the old Czaristic regime. This reservoir, however, is rapidly being drained.

Recently five workers in the Ukraine were arrested and found guilty of anti-Semitism, which is also termed counter-revolution in Russia, and therefore a serious crime. Three of the five were sentenced to three years' imprisonment, which will be followed by banishment to Siberia for three years after their prison terms end. The other two were sentenced to two years of imprisonment. Four of the five will lose all their civil rights, and all five have been expelled from their labor unions.

The manager of the plant they worked in has been placed on trial.

"The situation of the Jews in Soviet Russia has improved tremendously since my last visit in 1928," declared Dr. David Lwowitch, Ort leader, upon his arrival in Moscow recently after a trip through the Ukraine and White Russia. He said that the most serious problem of Russian Jewry—the problem of the declassed—was practically solved, now that everybody can find employment without trouble.

IN an effort to remove every obstacle from the path of its Jewish colonists, the Soviet government has cancelled a debt of 4,602,000 rubles owned it by the Agro-Joint in Crimea. This sum is in addition to the 9,853,400 rubles already written off the Agro-Joint debt last December. The Soviet government has also cancelled debts of 2,465,000 rubles owed by Jewish farmers in the Kalinindorf region.

IN an effort to drive down the high price of meat, thousands of kosher butchers in New York City have cooperated with their customers and closed their shops in protest against the meat packers and distributors. The movement is now spreading to Chicago.

"THE Jewish Agency in its present form is doomed," declared Morris Rothenberg, president of the Zionist Organization of America, in an address at Atlanta, Ga., "because of the fact that the distinction between Zionist and non-Zionist has become obsolete."

He urged the creation of a new agency "representing every section of Jewry on the basis of the Palestine mandate."

HOPE that President Roosevelt would sooner or later come out openly with an official statement against the persecutions in Nazi Germany was expressed at the recent Atlantic City convention of the Independent Order Brith Abraham by Rabbi Stephen S. Wise.



Dr. Lee J. Levinger

RABBI LEE J. LEVINGER, Director of the Ohio State University B'nai B'rith Hillel Foundation for the last ten years, has been appointed Director of the Order's newly established Bureau of Research by President Alfred M. Cohen. The new Bureau will compile material on everything pertaining to Jewish conditions on American campuses.

Dr. Levinger will work under the direct supervision of Dr. I. M. Rubinow, Secretary of B'nai B'rith, who is well-known as a statistician and social worker. The Bureau, the first of its kind ever to be established on a national scale in this country, will deal with such problems as the number of Jewish students and faculty members at American universities, their vocational trends, their status on the campus, place of origin, needs, problems, etc. The findings will be published next year.

THE World Zionist Congress will be held in Lucerne, Switzerland, from August 20 to 30. The Executive will propose that Zionist Congresses be held once every four years instead of once every two years, it was learned.

THE need for private Jewish philanthropy in Brooklyn, largest Jewish community in the world, has increased 40 per cent during the last five years, while the income of Jewish social service agencies in the same borough has decreased by approximately the same percentage, according to Walter N. Rothschild, spring campaign chairman of the Brooklyn Federation of Jewish Charities.



The WOMAN'S REVIEW



JEWISH INTERESTS OF JANE ADDAMS



WHEN Jane Addams left the scene of human interests, the race lost one of its noblest creations. She knew not hate. Men and women, youth and children, of all races, were part of her daily enjoyment and experience. Any word of praise or judgment that she uttered about them was completely free of bias or the taint of prejudice.

Only a few days before her passing, I had sent her a message of felicitation as a co-worker in the peace movement. The news report that she had succumbed to one of nature's ills turned my thoughts back eighteen years, to the day, during the World War, when she spoke in Cincinnati on world problems. I sat in the luncheon audience, marvelling at her strength of will, when, even at that time, she was said to have been suffering from a serious disease. My memory carried me to nearer days, in 1933, when I spoke with her during one of the debates at the International Congress of Women, in Chicago. She was emphatic in her denunciation of the activities of a Nazi refugee, whom I had befriended, and who was propagandizing at that meeting for the Nazis and their regime in Germany.

It is a matter of deep interest to ask: How did a noble character like Jane Addams see the Jew? Let me suggest the reading of her various books. It is a cause of congratulation to remember that a woman of such excellence of character and ability should have found so much companionship, cooperation, satisfaction, and inspiration among Jews. What a magnificent antidote to the perversions spread by the lieutenants of Hitler and their imitators and cohorts throughout the world!

In the early part of her career, namely, during the period that she described as her first twenty years at Hull House, Jane Addams did not find herself working shoulder to shoulder with any outstanding per-

sonalities among the Jews of the United States. The fact remains that no such personalities impressed themselves upon her. The writings of her earlier years make reference to none. She knew the Jews primarily as a group and found constant stimulation among them for pursuing her ideals.

Those years, 1889 to 1909, were years when Jewish immigrants were included among the foreigners whom the American youth ridiculed and taunted. In discussing this plight of the recently arrived Jew, which she regarded as but part and parcel of the trials unfortunately encountered by all new arrivals to these shores, she tells us how she used to listen in on the meetings of the Protective Association of Jewish Peddlers, whose headquarters were at Hull House:

"It is difficult to write of the relation of the older and most foreign-looking immigrants to the children of other people—the Italians or the Russian peddlers who are stoned and sometimes badly injured because it has become a code of honor in a gang of boys to thus express their derision. The members of a Protective Association of Jewish Peddlers organized at Hull House, related daily experiences in which old age had been treated with such irreverence, cherished dignity with such disrespect, that a listener caught the passion of Lear in the old text, as a platitude enunciated by a man who discovers in it his own experience, thrills us as no unfamiliar phrases can possibly do."

She shared the spiritual enthusiasms of the Jews who found a haven in her hospitable House, and delighted in seeing them draw upon the ancient sources of learning and religious refreshment. It is a matter of gratification to think back thirty years or more, and find this bit of evidence in her literary records, that the Jewish youth felt so much at ease under the roof of her extraordinary institution, and showed no hesitancy in reverencing the priceless heritage of Judaism.

"A group of Jewish boys gave a dramatic version of the story of Joseph and his brethren

and again of Queen Esther. They had almost a sense of proprietorship in the fine old lines and were pleased to bring from home bits of Talmudic lore for the stage setting."

The path of the Jew in Chicago was one of joy and sorrow, and even of real tragedy. The echoes of the Russian Revolution and the fear of the activities of the revolutionists filtered into the United States. The assassination of President McKinley led many Americans to take a suspicious attitude toward various foreign settlements. There were occasions when they were raided as though they were opium dens in a Chinatown. Jane Addams was very much disturbed by the attitude of the American people, reflected in an incident involving a Jew named Averbuch.

It appears that Averbuch had presented himself quite early one morning at the house of the Chief of Police of the city of Chicago. The public had been raised to a high pitch of nervousness over "anarchists," and more recently, by a murder in Denver. The Chief of Police evidently did not escape that sense of nervousness. Whether Averbuch looked unkempt and suspicious is not clear. However, the Chief of Police, without attempting to satisfy himself as to the man's identity, promptly assumed that he was an anarchist and shot Averbuch to death.

This incident upset the entire Russian Jewish colony on Chicago's west side. Its members were thrown into an actual panic at the thought that one of their group had been labeled an "anarchist." To make matters more alarming, the police promptly instituted a search covering the entire colony. They went through the printing offices and restaurants whose only "crime" was that they had been supplying food at cost to the unemployed. They disregarded the privacy of homes. They were hunting for papers and photographs of revolutionaries. They hauled off to the police headquarters the library of the Edelstadt group. The books were largely volumes of Shakespeare and Herbert Spenser.

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S. S. PRES. ROOSEVELT

April 17; May 15; June 12

Rates slightly higher June 10 to July 8

The personal indignities that were inflicted upon them, made this particular colony bitter: Olga, the sister of Averbuch, as though not having suffered enough through the sudden slaying of her brother, was arrested on suspicion; and also two friends of the unfortunate victim of the police chief's fears.

Jane Addams did meet a Russian revolutionary during those earlier years. He was not a resident of this country. He was in transit through it. It was Gershuni, who had escaped from a Siberian fortress in a barrel of cabbage. He visited her at Hull House as he moved across the globe, toward the borders of Russia.

She also came to know the superstitions of the various peoples with whom she dealt. One of these superstitions current among several racial groups, was that of the "Devil Baby." The Italians had informed her that an Italian girl who married an atheist gave birth to such a baby. Promptly upon its birth, it stood up on a table and shook a menacing finger at the father. When it was taken to the church for baptism, they looked into the shawl as they stood at the altar and the infant was missing. They turned about and saw it jumping over the pews.

The Jewish version of the "Devil Baby" superstition, as reported by Jane Addams, was that a father of six daughters declared before the birth of an expected seventh child, that he would rather have a devil than another daughter. And a devil baby was born!

Jane Addams Deals With Notable Personalities

IN the latter years of her career, she found herself dealing more and more with outstanding Jewish personalities. In her book, "The Second Twenty Years at Hull House," Jane Addams paid tribute to the work of Dr. Theodore Sachs, one of the residents of Hull House, who fought "the phenomenally high tuberculosis rate among the Russian Jews of Chicago." He was active in the so-called lung blocks and later became head of the Municipal Sanatorium for Tuberculosis. Today that city boasts of an exceptionally low death rate from that disease. His fight, Miss Addams pointed out, was equally a fight against corruption in the city administration. The political health of the community was inseparable, in his mind, from its physical health.

She recorded a very interesting incident that reflects the good will and

understanding for which President Theodore Roosevelt labored so constantly. A conference on the problems of dependent children had been summoned by the President. In his presence, the assistant in charge of the meeting scurried about the ante-room to see if every speaker was ready to ascend the platform. This young man spoke his thoughts aloud: "Are we all here? Yes, here is my Catholic speaker, my Jewish speaker, the Protestant, the colored man, and the woman. Let's all go on." President Roosevelt was greatly amused. The negro was Booker T. Washington, and the woman was Jane Addams.

Her Tribute to Lillian D. Wald

IN speaking of the creation of the Federal Children's Bureau, on April 2, 1912, she wrote: "The idea of a Federal Children's Bureau had emanated from a Settlement. It had been suggested and pushed by Lillian D. Wald of the Henry Street Settlement in New York." She paid another tribute to Lillian Wald for her brilliant chairmanship of the Union against Militarism.

It was in the field of peace activities that Jane Addams took particular note of the Zionists, inviting them to be represented in a conference of Oppressed and Dependent Nationalities, held at Washington, in January, 1916, even before the Balfour Declaration. She found pride in the fact that Hull House had made one of its rooms available to a group of Russian Jewish men and women in their strike of 1915, which resulted in the formation of the Amalgamated Clothing Workers of America and in the famous arrangement with the clothing manufacturers, Hart, Schaffner and Marx.

Those who recall the wave of horror among the Jews of the United States and the world over the revelations of the White Slave Traffic, will be interested in the recognition that Jane Addams accorded Minnie F. Low of the Jewish Social Service Bureau of Chicago, in the efforts to overcome that traffic. Another international incident of Jewish concern on which she revealed her opinion, was the Dreyfus case:

"I had been in Paris 25 years earlier—when the city was full of horror about the Dreyfus case. Many Frenchmen felt that Dreyfus had not had a fair trial, that no one knew whether he was guilty or not, because he had not been tried on the preferred charges, but on his racial affiliation."

She described the spiritual and cultural traditions of the Jew in her story of an art class at Hull House, and explained why half of the ten who "arrived," were Jews: "This may be partly because the Jewish youth seems more persistent in the pursuit of his object and partly because the family is willing to free the time of a gifted young man, as Jewish families, however meager their resources, have for ages supported the Talmud scholar."

Praise from the lips of the upright is both seemly and enspiriting. The life and works of Jane Addams are deep reservoirs of courage and inspiration for the Jew of the United States.

Hitlerism Without Hitler

(Continued from page 367)

near-Jewish notables experience a subtle change. There is a picture of Moses Mendelssohn. I recognized him at once but I would nevertheless hate to meet him in the dark. A handsome headless youth with regular features, "the Aryan Nordic of antiquity," is lined up with a bearded Jew with hopelessly distorted features. The nose itself is almost as long as the Jewish exile. You are left to draw your conclusions after making a pictorial comparison between the "Jewish-Asiatic" and the Roman prince who, if I am not mistaken, is the young Augustus. The "Jewish-Asiatic" is probably a humble pedlar, or if we may judge by the length of his earlocks, the hopeless tilt of his hat, and the despairing look in his frightened eyes: a Hebrew teacher. Augustus was one of the greatest Romans of all times, but he arose to power by betraying the Roman Republic which he had pledged himself to maintain, and he acquiesced to the brutal assassination of over 2000 of his political opponents, including the great Cicero. I do not know what an Aryan is but I do believe that Aryan is as Aryan does!

Good-looking tow-headed boys, obviously of families of wealth, are placed in juxtaposition with dark-haired Jewish children in an East European hovel and you are expected to shudder genteelly at the very sight. Pictures of German mulatto children stare at you. Of course, the Jews are responsible, for they "preach an accursed racelessness." Paunchy Jews leer at German blondes, bulbous-nosed Oriental Jews grin back at you, all for the glorifica-

tion of the straight nose and cleft chin. The true Aryan is pictured as Field Marshall von Mackensen who frowns down at you in full regalia (three iron crosses), crowned with his death's head grinning ghoulishly at you in its setting of black fur.

What do the men who wrote this book want? Why, in this year of grace, 1935, for this book has just appeared, do they go to such pains to rehearse all the villainies of this "mulatto mixture of yellow-whites and negroes" who are commonly called Jews. The authors say that it is their sacred task to enlighten all cultured people and to save Aryan Christian civilization from these Asiatic Anti-Christ.

A careful study shows that this book is a piece of propaganda written expressly for the purpose of converting the Austrians to German National Socialism. It is part of the Hitler program of boring from within and preparing Austria for National Socialist rule. To convert the Austrians who are Catholics, the authors, Austrians themselves, attempt to prove that the Catholic Church is today, and has always been, anti-Semitic. Canon law of the Middle Ages, like the Aryan Paragraph of today, forbids Christians (Aryans) to employ Jewish physicians!

The Jew, we are told, through his inherited evil urge, has created the liberal democratic type of state which promotes slavery, alien rule, and race chaos. The very concept of a state where all people may intermarry is a "sin against the blood"; it is immoral. Children of mixed races incline to "internationalism, Marxism, pacifism, liberalism, and humanitarian sentimentality." (Nothing is said of halitosis).

The ideal type of government is the corporative state on a uni-racial basis. This is just the sort of thing the anti-Semitic Catholic Christian Socialists are attempting to establish in Austria today. I question, however, that these authors are themselves Catholics, or Catholic Socialists, or have the support of the Catholic Church. They are very probably National Socialists of the German type and are angling for Catholic followers. Their real loyalty lies across the border with Adolf Hitler. Yet his name, so far as I remember, nowhere occurs in this volume, nor does his picture, not because a brunette with a stub nose has no place in a Nordic album, but because of the bitter personal antagonism of the Austrian government to Hitler

and to his National Socialists. Discretion is always the better part of valor, even with our authors.

In the last chapters the writers analyze the various solutions to the Jewish problem, one by one. Emancipation, we discover, only allows the Jews to rob the Gentiles; assimilation is impossible, for no Jew can assimilate the finer Aryan traits which are inherent in the blood. Conversion may make a Jew a Christian, but never an Aryan German; symbiosis, a peaceful living together, side by side, is out of the question because of the Jew's desire to rule; and even Zionism is useless, for Palestine is too small and the Jews refuse to leave their homes. A Pan-European state with one common citizenship would only create a bastardized degenerate European race ruled by France, and of course France is ruled in turn by the *Alliance Israelite Universelle*!

How about a pogrom, a nice big pogrom? Sorry, but it won't do: in the first place you couldn't get all the nations to kill off their Jews simultaneously; and, in the second place, violence is opposed to the principle of human rights!!

The only solution to the Jewish Problem (for Austria, of course) is dissimulation. Our authors mean ghettoization and the elimination of the Jews from the civil service, all important professions, trade, industry, and, let us not forget, the press. Jewish wealth of course, is to be taken over. All immigration is to be prohibited; Jewish children are to be cooped up in special race schools, and only a limited number of youth are to be allowed to attend the higher schools. This ought to settle the Austrian problem.

Now for the world: an Institute for the Study of the Jewish Question will give us the facts about the Jews who we already know control the world intellectually, spiritually, economically, and politically. International anti-Semitic congresses will win over all the Aryan races against the Jews, and the Aryan League of Nations will succeed the Jewish League of Nations and will thus free the world from these Jewish "terrorists." Get rid of the Jews and you will save Europe and the Occident. Otherwise, the debacle is inevitable.

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Why Maimonides is Popular

(Continued from page 361)

shafts of its enemies.

The union of Israel seemed to him to be something shallow and superficial unless it also implied a common understanding and appreciation of the definite values and visions which are connoted by the term Judaism. Judaism was to him something specific. It was not (as it is to many moderns) something capable of being "all things to all men." It had a particular series of doctrines and a set of disciplines. These he considered to be the very cornerstones and framework of Jewish life and outlook. He found himself called upon to expound and elucidate the principles and the practices that were implied in its teachings. His promulgation of what seemed to him to be the distinctive creed of Judaism and his systematic compilation of its laws aimed to supply that need.

Maimonides, however, did not stop with a mere exposition of what Judaism *formerly* taught or implied. He deemed himself called upon to bridge the apparent gap between the philosophy of Aristotle, to which every thinking man of his day paid homage, and the religious and ethical precepts of Moses. His efforts along this line culminated in his great and influential book, "The Guide to the

Perplexed."

Finally, Maimonides's detailed approach to the problem of reconciling the teachings of Judaism with those of Aristotelian philosophy was so unique for his time that it commands the homage even of moderns. We may be unwilling to accept his conclusions. We cannot, however, but respect his courage and independence and the high faith which he placed in the revelatory powers of reason, which is characterized today as the modern spirit.

He was, for example, unyielding in his advocacy of the necessity of empiric investigation and research, or what is known as the inductive method. He strenuously opposed those who insisted that all events that take place in the physical realm were to be referred for their explanation not to any preceding physical events but directly to the will of God. Such procedure would spell, he felt, the doom of all scientific efforts and research.

Maimonides's scientific disposition is also seen in his refusal to adopt the then conventional proofs for the existence of God, proofs which were very much in effect in Arabic and Christian circles. The procedure of the religious philosophers of his day was as follows: They first argued for a belief in the creation of the world. Once this doctrine was accepted, the belief in a Creator or a

God seemed to them to be a necessary and logical corollary. In view of the fact that Aristotle entertained a contrary theory, Maimonides, therefore, refused to establish the central doctrine of religion, the existence of God—on the strength of the debatable tenet of creation. He proceeded to prove the existence of God tentatively on purely Aristotelian grounds. After he succeeded, he returned to the discussion of the theory of creation and the eternity of matter. He rejected the Aristotelian view not because it was contrary to the teachings of the Bible but because its objections were more insurmountable than those which were involved in the belief in creation.

What Maimonides strove to express in scholastic phraseology was that there were levels of reality in nature and that while a materialistic explanation may be sufficient to account for lower phenomena, they were inadequate as an explanation of the actions of beings or entities that we know or feel to be endowed with consciousness, purpose, and ethical striving.

Maimonides thought little of the theologians who exhorted the religious devotees to observe the commandments of God solely because such observance spelt conformity to the will of God. The highest expression of religious devotion consisted, he felt, not in a blind perfunctory

You Will Want

THE CONVENTION PROCEEDINGS

For Your Library

B'NAI B'RITH'S 14th Quinquennial Convention at Washington, D. C., in May, was a historic occasion. Whether you were there or not, you will want a copy of the proceedings. This document, consisting of approximately 500 pages, will contain the momentous reports of the President and Secretary of the Order; the stirring Anti-Defamation League, Hillel Foundation, and A. Z. A. reports; the reports on B'nai B'rith philanthropies, B'nai B'rith Magazine, Emergency Relief, Americanization, Social Welfare, Mexican Bureau, War Orphans, Washington Bureau, Wider Scope, and all the other vital and important

activities of the Order, as well as the actual day-by-day proceedings of the Convention itself. This 600-page book will contain a complete documentation of what B'nai B'rith was in its entirety during the last five years.

The book itself will appear sometime during the summer. To aid us, please send in your order NOW, for only a limited number of copies will be printed. **No orders will be taken after July 15.** We are selling this Book of Proceedings at cost price—50c per copy for the paper-bound book—75c for cloth-bound copies. You may send cash or stamps. Order from

B'NAI B'RITH MAGAZINE

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observance of its commands and stipulations, but rather in the knowledge and understanding of its basic meanings and ideals. "The highest kind of worship is only possible," he says, "when knowledge of God has been acquired."

Maimonides must not, however, be conceived merely as a cold intellectualist. There is a warmth and a mysticism pervading his religious speculations. They shine with a crystal brilliance, particularly in the early chapters of his "Mishne Torah."

Maimonides's success in perfectly harmonizing for the men of his generation the truths of Moses and Aristotle is also the result of a basic conception with which moderns can heartily agree. In the light of the biblical studies and interpretations of the Higher Critics, we may completely disagree with Maimonides's disposition to attribute philosophic truth to Scripture, (truth which becomes apparent only when we resort not to a literal but to a metaphorical exposition of its meanings.) Maimonides felt no restraint in his reinterpretations of the Bible despite their obvious meanings or connotations because of his basic belief in the absolute unity and identity of truth, no matter from what source it was revealed. It is this fundamental faith of Maimonides in the unity and sovereignty of truth that was responsible for his latitudinarian treatment or allegorical interpretation of the Bible.

I shall not enumerate the views of Maimonides in realms other than that of philosophy and theology wherein modern tenets and tendencies appear. One may find them in his discussions of the principles of hygiene, psychology, and sociology. His conception of the various types of philanthropy—the last and the most meritorious of all being that which "anticipates charity by preventing poverty"—constitutes an ideal to which many of our modern Community Chest agencies could subscribe.

The rare beauty of the personality of Maimonides, the sagacity with which he met the pressing problems of his day, which were more or less similar to our own, together with the success which he attained in perfectly harmonizing the then current creeds and concepts of religion and philosophy are in my opinion responsible for the epitaph which Jewry has bestowed upon him "from Moses (son of Amram) unto Moses (son of Maimon) there did not arise

one like unto Moses (Maimonides)," and also for the universal tributes which are being paid to his memory on the occasion of his 800th anniversary.

The Other Cheek

(Continued from page 359)

there is a man—" he gestured helplessly.

A trip-hammer was beating against the Baron's temples. "Get that man! Do you hear me? You must get that man!"

The silence which followed was cruel. The Baron flushed uncomfortably. He had been shouting. People do not shout in hospitals.

Finally the Doctor spoke. "That man—" he stumbled awkwardly. "That man—he is not permitted to operate here. You have forbidden it."

"Oh," The Baron walked slowly to the windows. The rain slashed in viciously as though to greet him, drumming an angry tattoo against the panes. Millions of rain drops. Millions of people. A drop could be lost; a life cut short. What was the difference? What was the difference? A sigh escaped his lips. Without Kurt, life would be as empty as the naked sky, as lonely as a solitary rain drop alone in a black universe.

He turned and faced the Doctor. "Can Rosenfeld do the job?"

The Doctor nodded.

"But can we trust him?"

The blood rushed to the Doctor's face. "My God, Herr Baron, he is a doctor."

"Yes," the Baron repeated slowly, "he is a doctor."

THE street lights were pale against the gray of the dawn when the Baron's car splashed to a stop before the house where lived Rosenfeld, the surgeon and the Jew. Only the rain saw the tall man in the great-coat step forth. Only the rain and the dripping trees. A door opened; a door closed. And the Baron saw for the first time the man he had driven from the hospital: weary eyes in a weary face; white hair where black should have been; age where youth had died centuries ago.

"So. You have come at last." It was a voice from another world. "There is not much left of me to take." The lips twisted themselves into a smile. "Another six months, Herr Baron, and time would have done your work."

The Baron removed his hat. "You know me, Herr Rosenfeld?"

"Have I not reason to know you?"

The Baron bit his lips. This man was going to be difficult. "I have come," he began, "to ask a favor of you. I want you to return to the hospital."

For a moment a light flickered in the surgeon's eyes. Suddenly he looked almost young. Then the light died as quickly as it had flared up.

"No," he said. "It is of no use. I am through. I am finished."

"But you must come!"

"Must, Herr Baron?" He shook his head slowly. It was as though cold marble were speaking.

The Baron's nostrils flared in anger. "Don't you understand, man? There is a life at stake."

(Continued on page 383)

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NEWS OF THE LODGES

Henry Bank Is Active In Minneapolis Lodge

DURING the last two years, Minneapolis (Minn.) Lodge No. 271 has undertaken to carry the message of B'nai B'rith to the younger men of the community, and as a result the Order has been very active there.

Among the new leaders of the group is Brother Henry H. Bank, a member of the City Council. He has rendered distinguished service, first as chairman of the membership committee, which culminated its work in an enthusiastic rally at which President Alfred M. Cohen was the principal speaker. This year Brother Bank is vice president of the lodge and is among the most active members who are preparing for the forthcoming District No. 6 convention in Minneapolis.



Henry H. Bank

Chicago Lodges Create B'nai B'rith Council

REPRESENTING all seven Chicago lodges, 35 B'nai B'rith leaders met recently at the Covenant Club and founded an all-city Council. Julius M. Kahn presided.

The new Council will act as a clearing-house for all matters that are too big for smaller, more isolated groups, and will represent the Order in all major civic events, as well as to solidify the strength of the lodges for combating anti-Semitic activity in Chicago.

Brother Justin Turner of Austin Lodge is president; Benjamin I. Morris of Adolf Kraus Lodge, vice president; and Otto Felton, of Ramah Lodge, secretary.

SAMUEL LODGE No. 668, Vancouver, B. C., has issued an attractive membership directory and diary. It is a thick little book, containing a complete lodge directory, and space for a diary, in which the notices of lodge meetings are printed under the appropriate dates.



Cincinnati Lodge Honors 85-Year Old Veteran

BROTHER BERNHARD FREIBERG recently celebrated his 85th birthday. For sixty-one of his 85 years he has been a member of B'nai B'rith, having joined the Order as soon as he was eligible. He is the father of Leonard H. Freiberg, secretary of District No. 2.

A distinguished gathering enthusiastically congratulated him at the last initiation meeting of Cincinnati Lodge No. 4. President Alfred M. Cohen lauded Brother Freiberg, who responded in his usual jovial manner.

A large number of candidates were taken into the lodge in an unusually beautiful and impressive ritual. Brother Sidney G. Kusworm, Dayton, O., Treasurer of the Order, was the speaker of the evening, inspiring the large audience to become more active than ever in B'nai B'rith work because of the pressing problems facing the Jew today.

Butte Writes On Copper To Request Convention

BARON de HIRSCH Lodge No. 420, Butte, Mont., wants to play host to the 1936 convention of District No. 6. So anxious is the lodge to bring the convention to its city that it recently wrote a letter to the National Office to that effect. The letter was typed on two sheets of copper. Butte, "the richest hill on earth," is in the heart of the copper country, and Butte's letter is sure to last for many hundreds of years.

In this copper letter, Butte Lodge writes that during the last two years it has had a renaissance, breaking all previous records for attendance, membership, and activities. Everyone in Butte, declares the lodge, from the Governor of Montana on down, wants the 1936 convention.

Louis Rosenblatt Lauded By Wilmington Lodge

THREE HUNDRED members of the Wilmington (Del.) Jewish community paid tribute to Brother Louis Rosenblatt at a testimonial dinner recently in recognition of his thirty years of service to Wilmington Lodge No. 470. He is a charter member.

Principal addresses were delivered by Rabbi Abba Abrams, field secretary of the American Jewish Committee, and Judge Joseph L. Kun, Philadelphia. Brother Rosenblatt was praised in talks by Rabbi Henry Tavel, past president of the lodge; Philip Cohen, president; and Rabbi



Louis Rosenblatt

Jacob Kraft, toastmaster, and presented with a token of the lodge's esteem. Brother Joseph Braiger was chairman of arrangements.

Lancaster (Pa.) Lodge Offers Talk Prizes

LANCASTER (Pa.) Lodge No. 228 has established prizes totaling \$50 for the three best public addresses on the subject "Safeguarding Religious Liberty" delivered by students of the F. & M. College, in Lancaster. The prizes will be awarded at the end of each school year.

An impressive radio broadcast, lasting nearly two hours, was sponsored by Lancaster Lodge recently. It was featured by a fine program of music, and an inspiring talk on B'nai B'rith activities by the president of the lodge, Dr. J. Stanley Cohen. Jewish and Christian leaders of the community cooperated in the program.

A NEWCOMER has joined the growing family of local lodge publications. We refer to the *Menorah*, official publication of Huntington Park (Cal.) Lodge No. 1112. It is a six-page printed affair, and is newsy, intimate, and very worthwhile. The first issue features a powerful address by Brother Max Strasburg on the Anti-Defamation League.

Charles Horowitz Heads District No. One

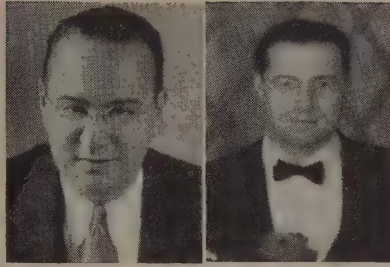
CHARLES HOROWITZ, New York City, was elected president of District No. 1 at the District's recent convention in his home city. He succeeds Horace R. Cohen, Montreal.

Delegates and visitors from New York, New England, and Eastern Canada were present at the convention, which was the 83rd one to be held by the District.

The convention opened with services at Central Synagogue, where Rabbi Jonah B. Wise, its rabbi, and past president of District No. 4, delivered an inspiring sermon on the Order. Teas, dinners, and social functions featured the three-day convention, which was characterized by interesting and inspiring business sessions, where much of a constructive nature was accomplished.

The sessions were climaxed by the convention banquet and ball. Brother Albert Cohn, past president of the District, was toastmaster, and the speakers were: Hon. John J. Bennett, Attorney General of the State of New York; Supreme Court Justice Ferdinand Pecora, famous for his recent Washington investigation; Richard E. Gutstadt, Director of the B'nai B'rith Anti-Defamation League; Horace R. Cohen; Charles Horowitz, and Louis Fabricant, Member of the Executive Committee of the Order. Other notables who attended the affair included Hon. Harry Stackwell, Hon. Samuel I. Rosenman, Hon. James Garrett Wallace, Hon. Max D. Steuer, Hon. Mark Eisner, Hon. Maurice P. Davidson, Hon. Pelham St. George Bissell, Hon. Albert Goldman, Hon. Paul Moss, Hon. James E. McDonald, Hon. Jeremiah T. Mahoney, and Hon. James S. Watson.

Wilfred B. Feiga, Worcester, Mass., was named first vice president; Emil



One young man follows another as the head of the oldest B'nai B'rith District in the world. Left: Charles Horowitz, New York, president-elect of District No. 1. Right: Horace R. Cohen, Montreal, his predecessor.

Rubenstein, Buffalo, second vice president; Isadore Markus, Toronto, third vice president; William Asher, New York, treasurer; and Lawrence White, New York, secretary.

Delegates agreed that the coming year promises to witness growth and progress throughout the District.

Address of Mr. Bennett

"B'nai B'rith is outstanding among Jewish organizations," declared Attorney General Bennett in his address. "Its influence is worldwide, and wherever Jews are to be found, its contributions to their welfare are of marked social and cultural value. In organizations such as B'nai B'rith, contemporary Jewry is best exemplified. B'nai B'rith's influence among non-Jews is of incalculable value in eradicating ancient and outmoded prejudices and in pointing the way for Jews and non-Jews to live amicably in the brotherhood to which all good American citizens belong.

"Every Jew should take pride in the achievements of his fellow Jews. Further, he should derive immense satisfaction from the philanthropic and charitable spirit which motivates him in his relations with his Christian brethren."

DR. I. M. RUBINOW, Secretary of the Order, will be one of the featured speakers at the forthcoming Institute of Human Relations, to be held at Williams College, Williamstown, Mass., August 22 to 30, under the auspices of the National Conference of Jews and Christians. This famous annual good will event will attract representative Jews and Christians from all parts of the country.

Holmes's Letter Shows Friendship for Jews

WHEN Prof. Felix Frankfurter of Harvard recently announced his intention of writing a book on the late Justice Oliver Wendell Holmes of the U. S. Supreme Court, he requested the use of all the latter's letters. In response, Brother Sigmund Livingston, Chairman of the B'nai B'rith Anti-Defamation Commission, sent Prof. Frankfurter a letter he had received from Justice Holmes in 1930. At that time Brother Livingston had come across some observations made by the senior Holmes which indicated a broad understanding of social relationships. Brother Livingston had written Justice Holmes, asking him if he shared his father's views on that subject. Justice Holmes's answer was as follows:

"In answer to your question I am afraid that I could say nothing of any use. A large fraction of my living friends are Jews and I rarely am conscious of the difference of races. It never has interfered with my affection and esteem."

STANLEY Lachman, Chattanooga, was elected chairman of the Tennessee Conference of B'nai B'rith for the next two years at the Conference's second meeting, which took place in Chattanooga. He succeeds Joseph M. Bearman, Memphis.

MEMBERS of Pittsburgh Women's Auxiliary attend the cultural meetings of the group in large numbers, according to the report of Mrs. I. A. Melnick, who is now serving her second term as president. Under the chairmanship of Mrs. M. J. Josephson, the program committee during the past year arranged many afternoon affairs at which prominent speakers discussed matters of Jewish interest. In addition, the Auxiliary sponsored several fund-raising projects in behalf of philanthropic and B'nai B'rith causes.

WARNING

THE *Jewish Daily Bulletin* informs us that an imposter who uses the name H. A. Jacobs has been calling on B'nai B'rith members and collecting money under false pretenses. He uses *Jewish Daily Bulletin* receipts, as a front. He was last heard from in Wisconsin. All B'nai B'rith members have been warned against this man by the *Bulletin*.—Editors.

No Issue in July

IN accordance with custom, the next issue of the B'NAI B'RITH MAGAZINE will be the combined August-September number, and will appear at the end of August. Do not get worried, therefore, when you fail to receive the magazine next month.—Editors.



BROTHERS James G. Adler and Leon Schwarz reported the Order's 14th Quinquennial Convention to the Jewish community of Mobile during a recent Sabbath service there.

King David Lodge Has Active Season

ONE of the most interesting semi-annual lodge reports to come to our attention is that of King David Lodge No. 641, Madison, Wisc., prepared by its president, Brother Irving Rosen.

He lists, as the outstanding achievement, the increased and strengthened fraternal spirit among the membership, as evidenced by uniformly large attendance at meetings. The membership campaign was a huge success, the goal of 100 members having been surpassed. Moreover, fifteen members have sons who are also members of the lodge. Thus 30% of the entire membership consists of fathers and sons—a healthy symptom.

Speakers of culture and wisdom have addressed the meetings of the lodge; the social affairs have been few but always successful; and the spirit of cooperation of the committees has been noteworthy. Brother Rosen singled out for special tribute Brothers Jerome Sinaiko, Sam Levine, Harry Epstein, Jacob Mintz, Phillip Applebaum, Dr. Juster, Louis Glass, Charles Wagner, and Nathan Goldfein. Financially, the lodge is in a sound condition.

The plan for the coming half year is to consolidate all these gains. The rabbis and other Jewish scholars of Madison will be invited to work out a significant cultural program. In addition, the lodge will engage in more communal work than previously.



Portland (Ore.) famous Junior Symphony Orchestra and its worthy director, Brother Jacques Gerschkovitch.

Portland Ben B'rith Leads Unique Group

BROTHER JACQUES GERSHKOVITCH, of Portland (Ore.) Lodge 65, is conductor of the only Civic Junior Symphony Orchestra in the world. It is composed of children between the ages of 10 and 21, and is now in its eleventh season. Brother Gerschkovitch has led this unique organization since its inception, and each year it registers fresh triumphs.

The Orchestra has gained national recognition through its nation-wide broadcasts over the Columbia chain. It has its own Junior Symphony chorus of 150 voices and its Junior Symphony Ballet of 100 professionally trained boys and girls.

CITY officials and heads of various fraternal and civic organizations were present at the initiation of 28 candidates and reinstatement of 12 members of Santa Monica (Cal.) Lodge No. 1028. Rabbi Jacob Kohn of Los Angeles delivered a stirring message of harmony and good will.

B'nai B'rith Is Patron to Child Prodigy

WHEN Neil Chotem of Saskatoon, Canada, was only four years old he first came to the attention of the public as a pianist. Today he is 13, and well started on the road to fame. And B'nai B'rith Lodges in Saskatoon and in New York are congratulating themselves on having helped him.

Not long ago, the boy was making such remarkable progress that Brother J. M. Goldenberg, secretary of Saskatoon Lodge No. 739, suggested to the lodge that it arrange to send Neil to New York. The lodge agreed, and Brother Goldenberg and Brother H. Hurwitz were appointed to make the arrangements. They obtained the cooperation of B'nai B'rith Lodges in New York, and Neil made the trip. In New York he was the guest of Mrs. Regina Charcowsky. She succeeded in bringing the boy to the attention of such musical giants as Josef Lhevinne, Alexander Ziloti, and Carl Friedberg. All were greatly impressed with his playing, and the latter offered, in a few years, to take Neil abroad at his own expense for further study. While in New York, Neil played at a Rehoboth Lodge installation.

The New York masters decided that Neil's local teacher, Lyell Gustin, is so competent that it is not yet necessary for the boy to remain in New York, but all predicted a great future for him.

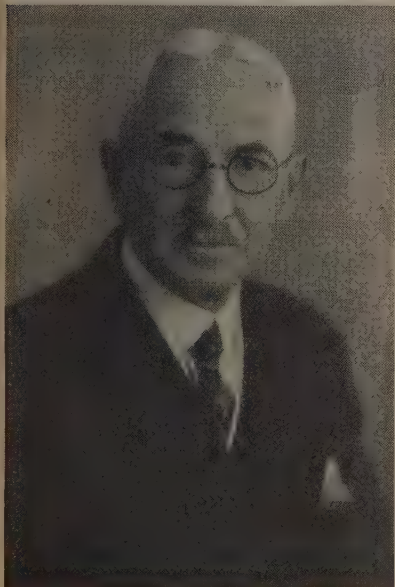
Judge Stern of Seattle Is Jewish Leader at 80

JUDGE SAMUEL R. STERN, veteran member of Seattle (Wash.) Lodge No. 503, celebrates his 80th birthday on July 7. Still hale and hearty, he is unusually active in the cause of Jewry and B'nai B'rith, and is one of the most beloved figures in the northwest.

Judge Stern has made several trips around the world. Only last September he returned from such a voyage, during which he spent a month in Germany and witnessed the bestiality of the Hitler regime. In the past year he has delivered a large number of addresses on that subject before Christian audiences both in his city and throughout the Northwest. In addition, he has addressed Jewish groups and has constantly rallied them to the support of Jewish causes.

Several months ago, a local German consul was making a number of anti-Jewish speeches in the Northwest. At the request of Brother P. Allen Rickles, first vice president of District No. 4, Judge Stern followed the German consul around. At the conclusion of each address made by the consul, Judge Stern obtained permission from the chairman to make an answer, and he so completely flabbergasted the German that the latter was finally withdrawn from such activity.

Judge Stern was Wider Scope



Judge Samuel R. Stern

chairman for the state of Washington in 1927. He attends every meeting of his lodge and most of its luncheons. During the recent Alfred M. Cohen Membership Campaign, he signed up many new members, and he has personally called upon many Jewish leaders to become active in the Order. In addition, he has addressed neighboring B'nai B'rith lodges on many occasions. He is an interesting conversationalist and is blessed with a charming personality.

REV. W. E. MacNIVEN, pastor of the Metropolitan United Church, addressed a meeting of Regina (Sask.) Lodge No. 1113, recently.

Hazleton Lodge Equips Ward in Hospital

HAZELTON (Pa.) Lodge No. 887 is one of the most active groups in the east. It created the Eastern Council of Pennsylvania Lodges, and organized or revived no less than six B'nai B'rith lodges within a radius of 80 miles of Hazleton. Its latest achievement was to completely equip a ward in the local Hazleton State Hospital.

Brother Joseph R. Sherman, president, suggested the idea. It was enthusiastically backed by the general membership. A sum of \$2,000 was needed—for 24 beds, chairs, and tables—and within two months the money was fully subscribed. The public was not approached; the entire amount came from the B'nai B'rith lodge membership.

At the recent formal presentation of the ward to the Hospital, Jewish and non-Jewish local leaders paid a magnificent tribute to Hazleton Lodge and B'nai B'rith. In the center wall of the ward is a bronze plaque, with the legend: "This Ward was furnished by B'nai B'rith Hazleton Lodge No. 887." The women's auxiliary completed the work by donating a nurse's desk, electric clock, and a radio.

Brother Louis Roman was chairman of the committee responsible for the fund-raising; he was ably assisted by Brothers Harold Rosen, Dr. William Sulman, Harry Gerhardt, William Silverman, Maurice Bernstein, Calvin Leichtman, Louis Sivitz, Louis Kline, Nat Landau, Harry Ringold, Meyer Martin and Leon Hyman.

Allentown Lodge Plans Scholarship Fund

ALLENTOWN (PA.) Lodge No. 916 has a committee which is now seeking ways and means of establishing a scholarship fund. This committee will work out a method of raising a sum large enough for the interest to maintain scholarships for needy Jewish students.

Cleveland Orphan Home Graduates Its Class

AN audience of 300 friends and the children witnessed an operetta, "The Town of Up and Down", presented by the senior class at the recent graduation exercises of the Cleveland Jewish Orphan Home.

The production was directed by Ben Grossman and Cyril Slesnick, recreation workers at Bellefaire, who were assisted by cottage mothers and Miss Charlotte Teller, of the Cleveland Ballet.

Awards were made to those boys and girls who had performed unusual services or made outstanding records during the year. Preceding the exercises a gala birthday dinner was held to honor children who had birthdays during the month. The operetta will be repeated July 20 at the annual meeting of the trustees, directors and local representatives of the Home.



Members of the cast of "The Town of Up and Down."

Auxiliaries in District No. 3 Form Grand Lodge During Men's Convention at Hazleton, Pa.

ANOTHER Women's Grand Lodge was added to the nation-wide chain of B'nai B'rith women's District organizations when delegates of eleven auxiliaries organized at the recent convention of District No. 3 in Hazleton, Pa.

Mrs. Esther K. Untermann, Newark, N. J., was elected president; Miss Bella Fox, Philadelphia, first vice president; Miss Anna Baum, Hazleton, Pa., second vice president; Mrs. Mae G. Lunskey, Orange, N. J., secretary; Mrs. E. Rosen, Camden, N. J., treasurer; Mrs. Simon Davis, Pittsburgh, counsellor; and Miss Bertha Cohen, Pottsville, Pa., historian.

One hundred and twenty delegates attended the men's convention. Indicative of their interest was the fact that more than 80 were registered the day before the conclave officially opened. The mayor of Hazleton and the president of the local lodge welcomed them; Dr. Louis Gershenfeld responded.

The reports of Frank R. S. Kaplan, president, and Joseph Herbach, secretary, were enthusiastically received; each showed the progress, both in activity and growth, of the District.

Excellent reports were given on the B'nai B'rith Hillel Foundations, A. Z. A., Anti-Defamation League, social service, membership, intellectual advancement, Americanization, and the Erie Orphan Home, pride and joy of District No. 3.

The convention banquet was honored by the presence of Senator Gerald P. Nye of North Dakota, who electrified his large audience with a one hour and 42 minute address on "Why We Have Wars"; Richard E. Gutstadt, Director of the B'nai B'rith Anti-Defamation League, who spoke on the work of the League; Lieutenant Governor Thomas Kennedy, and City Solicitor John Bigelow.

Calvin Leichtman, Hazleton, was elected president; M. Leon Tolochko, Pittsburgh, first vice president; Dr. Louis Gershenfeld, Philadelphia, second vice president; Charles Roemer, Paterson, N. J., third vice president; Joseph Herbach, Philadelphia, secretary; and Dr. B. S. Pollak, Secausus, N. J., treasurer.

LOGAN SQUARE AUXILIARY, Chicago, celebrated its fourth birthday recently by honoring its past presidents. It is one of the most active groups in the District.



Left: Frank R. S. Kaplan, Pittsburgh, and his successor as president of District No. 3, Calvin Leichtman, of Hazleton, Pa.

District 2 Women Ask Place On Boards

A RECOMMENDATION that women be permitted to serve on the boards of various philanthropic institutions, such as the Denver Home for Consumptives and the Cleveland Jewish Orphan Home, was enthusi-

astically passed at the recent convention of Women's District Grand Lodge No. 2, at Indianapolis. It was pointed out that the Women's Grand Lodge supports these institutions.

It was voted to continue the scholarship fund. A definite Americanization program, a membership campaign, and plans for the creation of more auxiliaries and junior groups throughout the District were outlined.

Mrs. Celia Segelbaum, Kansas City, Kans., was re-elected president. Her President's Message was received with prolonged applause. Mrs. Rollo Hurwich, South Bend, Ind., was named first vice president; Mrs. Shirley Copland, Cleveland, second vice president; Mrs. Leah Rabin, Kansas City, Kans., secretary; Mrs. Lillian Cohn, St. Louis, treasurer; Mrs. Sylvia Friedland, Youngstown, O., counsellor; and Mrs. Sarah Schwartz, Columbus, O., historian. A brilliant social program featured the convention.

Dr. A. L. Sachar, National Director of the B'nai B'rith Hillel Founda-



Mock wedding in East St. Louis, Ill. Left to right: Brothers Dave Cruvant, ringbearer; Joe Bassin, maid of honor; Abe Shafiel, bride's mother; Frank Weiss, flower girl; Paul Poywitch, groom; Herman Spritz, minister; Maurice Beck, bride; Louis Grodsky, flower girl; Roy Weiss, bridesmaid; Maury Weiss, bridesmaid; and Leo Eisenberg, bridesmaid.

A MOCK WEDDING was the feature of a successful social affair given by the women's auxiliary to Illinois Lodge No. 798, E. St. Louis,

Ill. All the characters were men, the husbands of auxiliary members. Mrs. Belle Beck is president of the group, which has been very active.

ions, and Joseph Cohen, Kansas City, Kans., past president of District No. 2, delivered addresses before the women delegates. Memorial services, conducted by Brother Max Soffer, were held for the late Brother Louis E. Anfenger, who organized the Women's District.

Missouri Lodge Finally Founds An Auxiliary

AFTER hoping and planning for a women's auxiliary for 12 long years, Missouri Lodge No. 22, St. Louis, finally has one. It was installed by Mrs. Celia Segelbaum, Kansas City, Mo., president of Women's District Grand Lodge No. 2. Nearly 1000 persons witnessed the installation. Brother Louis Kranitz, St. Joseph, Mo., was an honored guest.

Brother Max Soffer, St. Louis, head of women's auxiliary work in District No. 2, delivered an address outlining the aims and achievements of B'nai B'rith women; Brother Kranitz spoke on the work of the Order; Brother Edwin Affelder, sponsor of the Auxiliary, delivered a delightful, witty talk; and Mrs. J. H. Rabin, Kansas City, Kans., secretary of the Women's District, made a plea for B'nai B'rith loyalty on the part of women members. Brother Stanley Weiss, president of Missouri Lodge, was marshal of the evening.

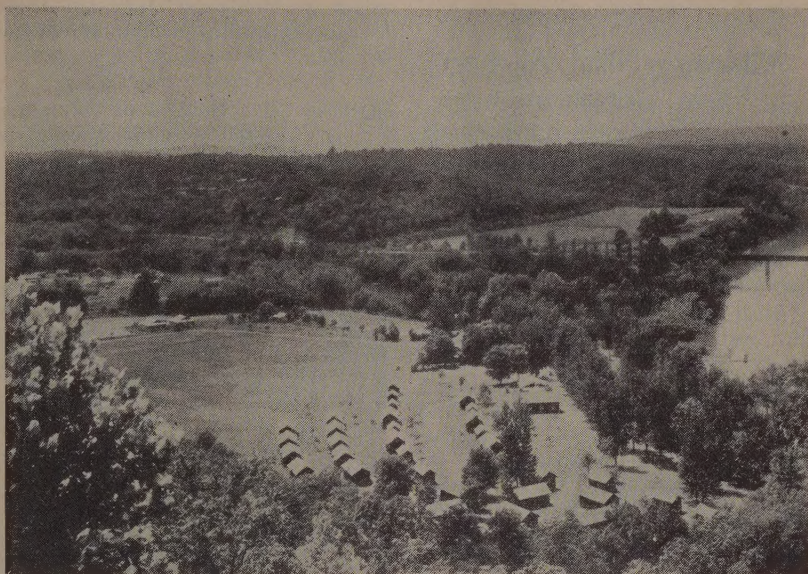
The new auxiliary started with 133 charter members; already it has 186, and is in the midst of a campaign to get 100 more. A luncheon was given for new members at the Hotel Branscombe on June 21.

District No. 2 Auxiliary Leaders Honored

DIAMOND menorah pins were presented to Mrs. Celia Segelbaum, president, and Mrs. J. H. Rabin, secretary, of Women's District Grand Lodge No. 2 when 175 men and women, representing all sections of the Jewish community, joined in a testimonial dinner to these two leaders at a recent celebration in Kansas City, Kansas. Delegations from St. Louis and Topeka were present. Mrs. Hy Vile was chairman and Miss Edith Simon toastmistress.

Those who spoke included Max Soffer, St. Louis, District chairman of the committee on women's auxiliaries; Rabbi Gershon Hadas; Charles Greenstone, president of Beth Horon Lodge; Miss Rose Deutsch; and Joseph Cohen, past president of District No. 2.

A. Z. A. Will Hold Its 12th Convention at a Camp In the Ozarks From July 7 to 13



The colorful camp in the Ozark Mountains, where A. Z. A. will hold its annual convention this year.

FOUR HUNDRED A. Z. A. boys and alumni will participate in the Junior Order's 12th annual convention, which will be held in a camp in the Ozark Mountains from July 7 to 13. Many B'nai B'rith members are also expected to attend.

An intensive program of cultural, religious, athletic, and recreational activities has been planned in addition to the regular convention sessions.

The finals of the international A. Z. A. Oratorical Contest will be held, and an outstanding feature of the conclave will be a series of three cultural forums, led by outstanding personalities, including Dr. Everett R. Clinchy, Harry Friedberg, and Prof. Selig Perlman. The athletic program will be climaxed by the first International A. Z. A. Olympics.

The camp is situated near Hollister, Mo. B'nai B'rith members and their families have been invited to attend; they will be accommodated near the camp grounds in modern cabins for the nominal all-inclusive fee of ten dollars.

A. Z. A. Alumni Active In Ohio State Debates

SOL L. AUERBACH, an alumnus of Portage Trail Chapter, A. Z. A., Akron, O., captained the B'nai B'rith Hillel Foundation debating team to a University championship at Ohio

State a few weeks ago. The Foundation was awarded the Delta Sigma Rho cup. A charter member of Akron's A. Z. A. group, Auerbach was a member of the A. Z. A. district championship debating teams in 1932 and 1933. He has been very active in the Hillel Foundation, and is expected to join Akron Lodge of B'nai B'rith this summer.

Hyman Stern, an alumnus of Steubenville's A. Z. A. chapter, is another Ohio State Hillelite. He represented Hillel in the Mid-West Foundation Oratorical Contest for oratory in Chicago, May 15. Stern won the district A. Z. A. title for oratory in 1932 at the same tournament where Auerbach's debating team was victorious.

"College Graduate Lodge" Formed In Philadelphia

UNIVERSITY Lodge, consisting of 52 graduates of 25 different colleges and universities, has been founded in Philadelphia. It is the sixth B'nai B'rith group in that city. Because of its composition, it is taking a particular interest in the B'nai B'rith Hillel Foundations, with special reference to the new Foundation soon to be established at Penn State College.

University Lodge was brought into being through the joint efforts of Rabbi Julian Feibelman, David Louis Ullman (its first president), Edward

Frater, and Maurice Jacobs. Brother Joseph Herbach, secretary of District No. 3, arranged the preliminary details.

Chicago Hillel Alumni Form Organization

PLANs for a Chicago Hillel Alumni Association have been drawn up by 35 Chicago Alumni of the University of Illinois, under the direction of Dr. A. L. Sachar, National Director of the B'nai B'rith Hillel Foundations.

Albert A. Hutler, Chicago Attorney, has been named president; Al Hollender, business manager; and Jewel Ecker, secretary. The organization will function as a unit to give aid to the Illinois Hillel Foundation, financially and by the foundation of various scholarships for needy students. Proceeds of social affairs, which are being planned for the coming year, will be used for these purposes. A speakers bureau will be maintained to furnish speakers to various Chicago meetings and clubs. An advisory board, consisting of many of Chicago's organizations, will soon be appointed to work with the group.

THE Philadelphia Women's Auxiliary concluded its active season with a dinner. Mrs. Lena L. Orlow was installed as president for the coming year by Brother William Portner. Mrs. Kathryn E. Price, faithful treasurer for the past seven years, was accorded the honor of past president. A class of 20 junior girls was graduated into the senior group. Hon. William M. Lewis was the principal speaker.

NIAGARA LODGE NO. 1185, Niagara Falls, N. Y., is proud of its A. Z. A. Chapter, which is headed by Bernard Levy. Bernard was the winner of first prize in a recent oratorical contest conducted by A. Z. A. in connection with its conference at Hamilton, Ont. Later he delivered his oration before the members of Niagara Lodge.

RECOGNIZING the value and force of good slogans, Brother Samuel J. Frazin, secretary of Denver (Colo.) Lodge No. 171, has recently been using a different one on each lodge announcement or printed release. For example, at the bottom of one pamphlet issued by Denver Lodge is the slogan: "B'nai B'rith Is Your Stronghold. . . Stay Within It!" Another

carries the line: "B'nai B'rith Is Your Safeguard — Maintain It." Brother Frazin suggests that other lodges might profitably use slogans of their own composition on their announcements.

BROTHER I. GAREK of Columbus, O., was the principal speaker at an installation and gala initiation in Zanesville, O. Nearly 150 were present at the banquet, and 26 new members were taken into Gihon Lodge No. 195. The Columbus degree team exemplified the ritual. Louis Regan, president of Gihon Lodge, was toastmaster. In addition to the delegation from Columbus, visitors were present from Newark, Cambridge, Coshocton, and Corning. David Weber was chairman of the arrangements committee.

The Ritual Murder Myth

(Continued from page 360)

who, at first, formed a small minority. That which is strange and incomprehensible becomes almost invariably in the eyes of the mob a thing hostile and mysterious. The early Christians were forbidden to perform their religious rites in public, and their religious reunions had to take place with great secrecy, generally in the catacombs before the gates of Rome. Consequently the unpleasant rumor gained strength that there was in these meetings something to be concealed; soon the basest suspicions were heaped on the Christians. The symbolic expression, "the flesh and the blood of Christ were offered to the believers" was grossly misunderstood, and taken in its liberal sense. And thereupon arose the monstrous assertion that the Eucharist and the wine taken at mass were really human flesh and human blood. The "blood-lie" therefore is to be traced back to a gross misconception of the form of the mass. It was only when Christianity spread throughout the Roman Empire and became the religion of the State that this slander ceased.

In ancient times and during the greater part of the Middle Ages we find no record of the blood accusation being levelled against the Jews. Only at the beginning of the 13th century was the slanderous accusation transferred for the first time to the Jewish religion. As there is nothing in the Jewish ritual which corresponds to the Christian mass offering, another form had to be found

for the legend. The charge that the Eucharist consisted of flour and blood gave rise to the accusation that the Jews made use of Christian blood for the preparation of the matzo. The accusation connected with the wine of the mass was transferred to the wine which is taken at the Sedeceremony. The legend of the Jewish custom of drinking blood is nothing more than the similar charge which the Romans brought against the Christians, only transferred to the Jewish milieu.

When, at the beginning of the 13th century, these accusations against the Jews grew more and more outspoken, the Popes forthwith raised their powerful voices to intercede in the cause of justice. In the Bull issued on September 25, 1253, Pope Innocent IV declares: "We order furthermore, in order to frustrate the vileness and covetousness of evil men, that no one shall dare to despoil or defile a Jewish cemetery with the intention of seeking money, no one shall dare to exhume the corpses, and no one shall accuse the Jews of utilizing human blood for their rituals, for already in the Old Testament they are bidden to avoid entirely blood of any kind, not to speak of the blood of humans. As many Jews were put to death near Fulda and countless other places on account of such a suspicion, we command with all firmness, by reason of the authority of the present document, that this shall happen no more." From this document there emerges the additional fact that there were even in the 13th century pillagers of Jewish cemeteries—a crime which, as is well known, has been frequently perpetrated by the Nazis.

Innocent IV, however, was not the only Pope who defended the Jews against the slander of ritual murder. Gregor X (1271-1276) says in the Bull of October 7, 1272; "It occurs at times that Christians hide their children, or that other Christians—enemies of the Jews—secretly conceal such children, in order to have something to hold against the Jews and to be able to extract from them a certain sum of money as their price for giving them freedom from tortures. And then they spread the wholly fictitious tale that the Jews have secretly stolen and slain the children, in order to have their blood and hearts for their sacrificial rites."

Similarly, in special Bulls, Popes Martin V (1417-1431), Nicholas V (1447-1455) and Paul III (1534-1549)

defended the Jews against these scandalous lies. We may also mention the great scientific treatise of Cardinal Ganganelli, who afterwards became Pope Clement XIV; this has for its motto: "Not only he who brings an accusation is to be believed," and refutes point for point the false charge of children-murder levelled against the Jews.

Saar Jews Face Starvation

(Continued from page 358)

place so that it may be worthy of its country." In short, until now, the Nazis in the Saar have had other diversions to distract them, and so they have had no time to consider cold-blooded barbarism. However, they are now becoming impatient and restless for activity. I am afraid that another few weeks, another two or three months at the outset, will retell a sombre story.

And the Jew of the Saar realizes this forcefully. He has ceased to visit the synagogue; with the exception of a handful of truly pious Jews who are not afraid of martyrdom, the Jew will not walk within a thousand feet of his synagogue. They no longer send their children to school, and even refuse to permit them to play in the streets. They try to attract as little attention as possible, with the hope that the fires of hate may perhaps be cooled.

But why, I wondered, do not the Jews escape? For only a very negligible number of them have crossed the French border. I posed this question to several of them. The answers are not without interest. One must, of course, have money to escape, and money is scarce. But there are stronger reasons than this. "If we must die, let us at least die in our own beds and homes," was the remark of one Jew. "Why should we go as strangers in a foreign land?" Others said that futility made them sluggish. The feeling that they were doomed made them find little hope across the border: Yesterday it was Berlin; today it was the Saar; who could be sure that tomorrow it would not be France?

Peoples Junior College

(Continued from page 363)

College annual has been published—recording in words and pictures the more important phases and facets of work and play at the college dur-

ing the school year which has just closed.

The academic standing of the People's Junior College is already an established and recognized fact. It has received the o. k. of the University of Illinois, thus making credits secured there acceptable in many colleges and universities. Accrediting by the North Central College Association is expected soon. This gives significance to the fact that tuition at the P.J.C. is \$50 a semester as compared to the \$100 semi-annual rate charged by the older colleges and universities in the vicinity. Moreover, at the P.J.C. tuition may be paid in easy installments. A student enterprise fee covers the cost of conducting the newspaper, athletics and clubs. A fund from this source also makes possible the granting of six scholarships yearly and forms the operating basis for the annual.

Of special interest to observers of educational developments in the United States are the Jewish phases of the new college—to all observers and to Jews, in particular, of course. The P.J.C. did not set out to be a "Jewish" college; it was, as has already been indicated, organized to meet imperative, immediate needs. Its being sponsored by a Jewish institution is, in part, a mere coincidence. Yet, taking into consideration along with this the fact that more than ninety per cent of the student body and more than seventy-five per cent of the faculty are Jewish, we can hardly avoid classifying the P.J.C. as a "Jewish" college. Indeed, plans are under way to add to the curriculum next year a course in Jewish history; and undoubtedly this will be followed by the introduction of other Jewish subjects. The P.J.C., then, is the first accredited "Jewish" college in the United States. True, some may contend that this distinction belongs to Yeshivah College in New York. However, Yeshivah College is still primarily a part of a theological seminary. And the P.J.C. has nothing whatever to do with theology.

The latter fact may, if the new school continues to grow and expand, give it a double distinction. Privately and group-endowed colleges and universities in the United States have generally, if not invariably, obtained their start as denominational institutions. Now, there has been discussion, off and on the past decade, as to the need and desirability of establishing a Jewish university in America. To begin speculating about the P.J.C. as the nucleus of such a uni-

versity is, of course, taking a long jump into the unformed future; nevertheless, it is a thought-provoking possibility. Indeed, its development into a four year, full-schedule college may easily prove to be a mere matter of natural, step-by-step growth. On the other hand, the introduction of theological courses and a whole theological department may be a concomitant of the expansion of the college. But, one way or another, the fact remains that the P.J.C. is the first accredited secular "Jewish" college in the United States; and as such its development will bear watching closely.

The Other Cheek

(Continued from page 375)

"Hundreds have died in Germany in the past two years." The surgeon turned away wearily. "You have Aryan doctors. Make use of them."

A wave of helplessness swept through the Baron's body, leaving him spent and weak. This man was not human; he was not alive. Did the dead fear death? Did the dead desire favor? He lowered his head so that the other could not see the panic which chilled his gray eyes.

"My son is dead unless you come."

"Your son?" The Jew had turned. "Your son?" He repeated himself as though in wonder. His mouth worked strangely. Then he spoke. "For your son," he said, "I shall return."

It was not yet noon when the door to the operating room opened. A nurse walked out. Her face was radiant. One look at her and the Baron knew all. His heart began to beat, to pound until he thought the whole hospital must hear it. There was a roaring in his ears, a yearning in his bowels. He moved forward. Rosenfeld stood in the doorway, his weary eyes alight and alive.

"Your son shall live." He smiled. It was as though the marble in his face had come to life.

The Baron grasped him by the shoulders with trembling hands. "Man." He choked and swallowed his breath. "Man—." Again the words refused to come. "There is nothing, nothing you can't ask for; nothing that I will not do for you."

"Yes," said the surgeon, and his voice was warm. "I know what it means to be a father."

"You, too, have a son?"

"I had a son," said the surgeon, and the Baron felt the blood freeze in his veins. "He died this week—in a concentration camp."



That Made It Worse

OUR correspondent declares that the following incident actually took place:

Rebecca was walking down the street recently when she passed a four-year-old child named Joseph, whose family she knew.

"Joseph," she said, "how is your big sister?"

"She's sick," Joseph answered promptly. "She's got the measles."

"Oh, that's too bad," Rebecca answered sympathetically.

"You bet," Joseph replied, "she's got the German measles, and we're Jewish."

The Good Neighbor Policy

MRS. SCHWARTZ, who had a soft heart when it came to animals, had been feeding a stray cat all winter. Each day it came to her back door, and she always had some

WE have just received a supply of new, exciting books to be awarded to all whose contributions to this page are accepted. The more stories you send in at one time, the better chance you have of being a winner. So get busy. Winners of books this month are: Jesse M. Mendheim, New York City; Joseph B. Joyce, Milwaukee, Wis.; and Frances Fleisig, McGehee, Ark.

scraps of food ready for it.

Late in the Spring, Mrs. Schwartz was invited to her sister's for a weekend. She was considerably puzzled as to what to do about her cat, until finally she hit upon a bright idea. She left the following note under her neighbor's door:

"Dear Mrs. Samuels: Would you please put out a little food each day for the cat I've been feeding. It will eat almost anything, but don't put yourself out."

Esthetic Interest

GOLDBERG (angrily): "Who told you to plant petunias here?"
Gardener: "Your wife, sir."
Goldberg: "Pretty, aren't they?"

Not Abie, Anyway

TEACHER: "If I subtract 25 from 37, what's the difference?"
Abie: "That's what I say—who cares?"

Never Point

LIPSCHUTZ sat down at a high-class restaurant, pointed to a line on the French menu, and said to the waiter: "Bring me some of that."

"Sorry, sir," the waiter answered, "the orchestra is playing that now."

What's Another Year?

AT the end of the school year, the teacher told Gertrude she had failed, and that she should bring her mother to school the next day. After the teacher had explained to Gertrude's mother that the child was careless, lazy, and stupid, she sug-

gested that the mother give her daughter a good talking to.

"Meanwhile," the teacher continued, "Gertrude will have to take this year's work over again."

The mother thought hard for a minute, and then said:

"Nu, what's the difference—so she'll be a school teacher a year later."

AMONG OUR CONTRIBUTORS

DR. JACOB R. MARCUS is Professor of History at the Hebrew Union College, and author of the recently-published "Rise and Destiny of the German Jew."

DAVID EWEN is a well-known traveler, interviewer, and music critic. He lives in New York, but at present is in Europe covering many phases of Jewish life there for the B'NAI B'RITH MAGAZINE.

ERNTST EISENBERG, of Milwaukee, is Chairman of the American-Jewish Economic Commission of A. Z. A.

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BERNARD HELLER is Director of the B'nai B'rith Hillel Foundation at the University of Michigan, and a profound scholar of philosophy.

J. Z. JACOBSON is an instructor in the journalism department of the People's Junior College. He is a former assistant editor of the B'NAI B'RITH MAGAZINE, and the author of several books on Jewish art and artists.

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JEWISH CALENDAR

5695—1935

*Rosh Chodesh

Tammuz Tues., July 2

Fast of Tammuz..... Thurs., July 17

Rosh Chodesh Ab... Wedds., July 31

Tisha B'Ab Thurs., Aug. 8

*Rosh Chodesh Elul..... Fri., Aug. 30

Rosh Hashonah Sat., Sept. 28

Sun., Sept. 29

Fast of Gedaliah..... Mon., Sept. 30

Yom Kippur Mon., Oct. 7

1st Day of Succoth..... Sat., Oct. 12

8th Day of Succoth..... Sat., Oct 19

Simchath Torah Sun., Oct. 20

*Rosh Chodesh Chesvan. Mon., Oct. 28

*Rosh Chodesh Kislev. Weds. Nov. 27

1st Day of Channukah. Sat., Dec. 21

Rosh Chodesh Tebeth... Fri., Dec. 27

Note: Holidays begin in the evening preceding the dates designated.

* Rosh Chodesh also observed the previous day.